

REASONS METAMORPHOSIS, AND RESTAVRATION.

Whereunto are annexed
two other Treatises. *viz.*

1. *Choyce and Applications.*

2. *My Friend.*

By Charles Goldwell Master
of Artes, and Minister of
Gods word.

L O N D O N
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1 6 2 1.





TO THE RIGHT
HONOV RABLE, Sr.
Lionell Cranfield Knight,
Maister of his Maiesties
Court of Wardes, and Liue-
ries, and one of his Maie-
sties most Honourable
Prinie Councill.

VV Hat I haue read
of *Sisimus*; expe-
rience resolues mee of
your Honour : that you
are temperate, vertuous,
liberall : whereof my
sight, hearing, feeling,
haue made me, a sensible,
A 2 and

The Epistle

and iust witnesse. Therefore though I were often discouraged, whilst my vnpractised hand was tra-
uelling in this Tract, and thought (as *David*, when he put off *Sauls* armour, because he could not goe with it, beeing not accustomed) to haue retired, with the losse of some paines : especially seeing, both opportunity, place, and requisite furniture, were wanting to fa-
uour my attempt : yet these reasons, not ceasing to allure me, I followed them, faintly (as I could) so far, as any time would
giue

The Epistle

giue mee leaue; For as there can be none, more challenging then your Honour: so great fauours, freely deignd vnto me: so would my negligence (at least to stricke, in some measure) to requite them, I considered, sprinkle me, with the foulest blemish of ingratitude. And finding your Honour so fit a personage, in regard of the gracious temper of your mind, to Patronize a Worke of this nature, which handleth that ancient argument, giuen at the first conquest, of our

Dedicatorie.

first Parents in the Garden (Pleasure; and Ambition) (both so incident, to their noblest, wisest, and mightiest offspring after the flesh, that Saint *Paul* in this respect noteth, their condition to be most dangerous : and consequently, that they haue most neede of all others, to be put in remembrance) whereof I haue apertly, and briefly displayed the vanity : as being the maine, and professed aduersaries of a conscientious care, of religious duties ; I humbly craue your Honourable accep-

The Epistle.

acceptance of it : that it
passing vnder the pro-
tection of such vertue, o-
thers may bee animated,
(like *Adonijah* flying for
the safegaurd of his life,
to the hornes of the Al-
tar) to hasten from these
extreames , to the con-
stant, and safe Pillars of
Temperance, and a Chri-
stian reioycing , which I
haue like wise pitched vp
vnto their view, and these
will be able, as to defend
them from infamy in this
life : so to present them
blamelesse , in the day of
our common apperance.
I must acknowledge my
selfe

Dedicatore.

selfe to haue written this
Treatise, in a boisterous
Tempest, that by looking
downeward, I might not
see the threatening clouds
ouer my head, nor great-
ly feare their fall : therein
imitating *Uisſes* ; that
stopped his eares with
wax ; and would be tied
to the maine mast of his
ship, that he might not
heare the *Sirens* to his de-
struction : so haue I put
of with silence, occasio-
ned by this imployment,
the busie whisperings,
and sometimes the pub-
like clamors, of a distem-
pered multitude : that I
might

Dedicatorie.

might reteine patience,
in their highest displea-
sure, which was kindled
with no other fire, but of
mine earnest, and double
industry, in seruing
two allied Chappels in
one day. For which cau-
ses, I knowing these la-
bours of mine, vnwor-
thy of so graue, and ap-
proued a iudgement:
submisly desire, that the
sinceritie of my intenti-
on, may rectifie, or at
least excuse my faultes,
as your Honour shall
meete with them. The
Lord speake peace vn-
to your soule: and grant
your

The Epistle

your Honour many prosperous
dayes on earth,
that God may bee
glorified in you,
you in his
Christ.

*Your Honours most hum-
bly denoted in all chris-
tian service.*

Charles Goldwell.

Lectori

My Friend.

Lectori.

*Cum serpentino, mea sit ca-
ro sparso veneno,
Et mens criminibus, com-
maculate suis.*

*Cum nos pelliciant, illecta-
menta, volentes*

*Sape sit & sacro, nunc o-
pus eloquio :*

*Hic ego (quem facile scripsit
mea cura) libellus :*

*Sit medicina meis, (opto)
tuisque malis.*

Thine in the

Lord.

C. G.

My Friend,

London.

Dear Sir,
I have the pleasure
to inform you
that your letter
of the 10th inst.
has been received
and that the
same has been
forwarded to the
proper authorities
for their consideration.

I am, Sir,
Very respectfully,
Your obedient servant,
J. G. G.

Yours truly,

J. G. G.

J. G. G.



REASONS

*Metamorphosis, and
Restoration.*

MAN (if relin-
quish't to him-
selfe) were com-
parable to the veriest
Brute for immanity (saith
Saint *Augustine*) whom
Chrysostome affirmeth to
be the worst of all Evils;
for as much as every irra-
tionall creature hath but
one euill (& *proprie*) of
propertie belonging to
it, but Man abounds in al:

B

So

Nulla ho-
mine, im-
manior fera
si sibi relin-
querecur.

So that though he wash him with *Niter*, and take him much Sope, yet *his iniquity is marked before God*, *Jerem. 2. 22.*

Now the first thing that transports the minde, from settling on the most serled, and sweetest happiness; is voluptuousnes; His *Reason* in the Infancy approueth least the integrity of manners, dissolute *Pleasures* best: and this is warranted from the pretence of weaknesse, which refuseth laudable, and vertuous actions, as too difficult, such as most barren of content; and sucketh

sucketh on the breast of delights, as onely suitable to the tendernesse thereof. In the growth and maturitie, when it is able to distinguish according to the worth, and excellency of things, & should therefore make discretion of it selfe, from that meere nature which is in Brutes, not onely in the appetite, but also in the choice, and prosecuting of good: then the objects of Pleasure grow more specious and delectable in our eyes, and we more diligent to execute her vnlawfull motions: for that we are then

cunning to discharge our parts with her.

This proceeds not from the debilitie of *Reason*, but partly from the force of allurements, which are in *Pleasure*, and partly from Natures refractarie headinesse, which ha-ving gotten some advantage of *Reason*, will bee ruled no longer by it; for so it appeares, Nature is the Beast, Reason the Bridle, and Man holds the Reines; Man sits fast vpon the Beast, but heere loseth the reputation of man-hood, in that he cannot curbe

curbe and guide it as he should; but suffers himselfe to be run away withall: so preventing the due efficacy, and genuine operation of his Reason, through vnskilfulnesse to vse it.

Behold then *Pleasure*, amiably adorned with whatsoeuer may perswade the senses, stands sweetly inuiking: *Her lips drop as an Honycombe, and her mouth is more soft then oyle: Prou. 15. 12.* Licentious Nature runs lasciuiously vnto her, ignorant Man is carried violently with it, and abu-

Her pollicy.

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Her pollicy.

Her prefer-
ment.

fed Reason, as a dumbe
Picture, must neither see
nor speake, that best Mi-
nister of the soule, is per-
emptorily put to silence.

This hath aduanced the
head of Pleasure; There
is not a vanitie in her
shop, but cries out to our
shame, *In me turbarunt
luxuriosa, proci:*

*A wanton troupe,
incens'd with lust,
(with hearts resolu'd)
upon me thrust.*

So she hauing fortified
her selfe, with friends of
all sorts, the *Presidents*
haue

haue chiefly giuen her preferment, and now she sits as a Lady, and saith ; I am, and none else, I shall not sit as a Widow, nor see the losse of Children.

It was woe with *Rahel*, with many naturall and godly Mothers, in the bitter tempest of their teares which fell for their Children, because they were not ; But Pleasure is an Harlot, and speeds better, not subiect to this losse, not capable of this sorrow ; she is euer in youth and lust, euer pregnant, and euer bringing
B 4 forth :

Her prosperity.

Her prefer-
ment.

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nister of the soule, is per-
emptorily put to silence.

This hath aduanced the
head of Pleasure; There
is not a vanitie in her
shop, but cries out to our
shame, *In me turba ruunt
luxuriosa, proci:*

*A wanton troupe,
incens'd with lust,
(with hearts resolv'd)
upon me thrust.*

So she hauing fortified
her selfe, with friends of
all sorts, the *Presidents*
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Her prosperity.

forth: if she bury one, she hath one borne: if she lose an hundred for one, she bewailes them not; being sure of a motherly respect, so long as but one liueth. For her dition and command is as spaciouſly extended as our Earth, *Super Garamantas, & Indos profert imperium.* It was said to the *Egyptian* Woman, whom *Salomon* married (being a Type of a *Christs Church*) shee should haue Children, whom she should make Princes through all the earth, *Psal 45. 16.* This inuerted is verified of
Pleasure,

As far forth
as it consisted
of the
Gentiles,

Pleasure, as the most notorious Church-robber : there are Princes in all Lands whom she makes her Children ; this good lucke hath shee with her honour, to see an infinite augmentation of it, and bring al the world to Idolatry for her sake, whilst it passeth that sacred testimony of her, which the *Epbesians* prophanely of their *Diana* : Great is voluptuousnesse.

As *Jonathan* loved *David*, so are our hearts knit to pleasure, and we loue it as our owne soules : when they parted they

Our do-
tage.

Reasons Metamorphosis,

wept, till *David* exceeded; if any sinister casualty sequester vs from our pleasure, we wring the hands, with sighes and teares, pining in discontent, ready to dispaire; shall wee receiue good at the hands of God, and not be patient of the euill? No, wee must haue health, without disease; wealth, without want; libertie, without restraint; friends, without failing, or else our passion breakes out so farre beyond the bounds of patience, that no contemplation can appease it, nor comfort arrest it,
till

til it be wearied with that
carefull and bootlesse E-
legie of a too fond Fa-
ther, Oh our Pleasure,
would God we had dyed
when wee parted from
thee.

Although She gaines
this vniuersall loue, by the
incestuous prostituting
her selfe to her whole
progeny, so many as haue
but the least *unde*, to pay
her with all: (leaving the
rest, as the carelesse O-
strich doth her Egges, in
the sands of hourly dan-
gers and aduersitie) yet
the more Noble and no-
table the personages are,
the

the more obsequiously
 doth she incline to their
 condition, presenting her
 selfe fairer then her selfe,
 with an artificiall com-
 plection; and framing her
 dittie in a stately and he-
 roicall stile vnto them:
 and for as much as diuers
 are diuersly affected, some
 loue her at home; others
 would enioy her abroad:
 she hath her seuerall sta-
 tions on the coasts of se-
 uerall Countries, where
 (like the tempting blos-
 somes of a *Alpina*, or the
 faire seeming fruit of *So-
 dome*) she pronounceth
 her *bucades*; come hither
 and

a A tree,
 whose blos-
 somes are
 poyson.

and taste, according to
their severall likings. Vp-
on their arriuall, shee
would seem to be at large
expence for their enter-
tainment, spreading her
banquets in euery streete,
in euery house, in euery
chamber, where she ac-
quaints them with her
bed, deckt with orna-
ments, carpets, and laces
of *Egypt*, and perfumed
with Myrrhe, Aloes, and
Cynamon, *Prou. 7. 16.*
that after they haue sur-
feited at board, her profe-
red meedeale may bee the
better accepted, which is
thus compounded; Come
let

let vs take our fill of loue till
the morning. A pill overlaid
with Gold; but of
this vertue to purge the
soule from pietie, and the
purse from plentie. Indeed
she hath nothing, whereof
to shew choise to her
customers, but a packe
of odious finnes, and
those of vspeakable
varietie; and therefore
is tearmed *Malorum esca*,
the baite of Evils, which
who so deuoureth, shall
bee surely caught, and
drawne into a maze of
impieties, to lay sinne
vpon sinne, luxury vpon
gluttony, pride vpon
couetous.

uetousnesse, irreligion vpon securitie, till neither line vpon line, nor precept vpon precept can help him out, but he sinke farther into a gulfe of irreparable miseries. That certaine rich man, (vnworthy to haue his name mentioned in the Euangell, which was neuer to be inserted in the booke of life) swallowed her e- uery day in his delicious dier, put her on daily in his sumptuous apparrell, and daily lockt her vp in his glittering coffers: and this so benumbed his heart, against all sense of grace,

grace, mercie, and goodnesse, that for the same cause, after death, being in hell, it was told him from heaven: *Thou art tormented, Luke 16. 25.* and that so, as no man could re-paire vnto him with tydings of relaxation, or present comfort.

The forme of *Pleasures* Common-weale, is *Democraticall*: and whereas *Aristotle* constitutes foure kinds of *Democraties*, this of hers is the last, and very worst of the, where every one liueth as he list himselfe, without respecting or regarding the *Lawes*,
and

and Magistrates ; and as
he saith of that, so is the
administation of this ty-
rannicall , through her
flatteries & perswasions:
the Kings Guard is of Ci-
tizens, the Tyrants of
Strangers; Pleasure is not
guarded with vertues ,
which are ciuill & prince-
ly ; but with vices, which
are barbarous, and for-
raine: by whom shee la-
boureth to subdue and
yoake vertue, that it may
beare no sway, nor make
any shew among them :
or else to put it to viter
exile, that without feare
of opposition , or inter-
ruption,

ruption, she may rule and
domineere as shee will;
hence is that truth of Ci-
cero. *In voluptatis regno,
non potest virtus consistere.*
*Virtue can make no quiet
residence in the Territories
of Pleasure.*

Christ authorizing his
Disciples to goe abroad
into the world, & preach,
said; *I send you as sheepe
among wolves:* In the man-
ner of which his Mitto,
he (as it were) paints the
World, with an open
mouth, roaring at pietie,
and euer ready to de-
uour the professors there-
of: neither did they dis-
charge

charge their office, onely
with long hazzard, but at
length, to the losse of
their liues; Those earth-
ly Spirits, that draw
breath in darknesse, can-
not endure the sacred sun-
shine to detect their sen-
sualities. The auaritious
Pharises, heard Christ
reproue Couetousnesse,
and they mocked him,
Luke 16. 14. *Moses* sought
to make peace betweene
two *Hebrews* that strove,
& he that did the wrong,
reproachfully tanted him,
who made thee a man of au-
thoritie, and a Iudge over
us? Exod. 2. 14. When the
blinde

blinde man restored to sight, confessed Christ to the faithlesse Jewes, they cast him out with this reprehension, *Thou art altogether borne in sinne, and dost thou teach vs?* John 9.

34. Religion suffers many a sharpe repulse, by them that are the Proctors of Pleasure, to pleade for her sinnes: they remoue it farthest from the heart, and resolute to haue no encounter with it; If it be a doctrine of renouation, and new birth, without which no man can see God, they reiect it out of ignorant admiration, as

a thing impossible, saying with *Nicodemus*, *How can a man be borne when he is old?* *Iohn* 2. 4. If of diuine worship and holy duties, then auersly with *Gallio*. *Iudices nos horum nolumus esse: we will be no Iudges of these things, Act.* 18. 15. They are so infatuated with the cup of her sorceries, that (as an Infant chooseth a Rattle before a wedge of Gold) they runne affectionately after her featherie toyes, and cast off heauenly treasures: so eluded with her impostures, that they can discern nothing in the true

true colour and proportion, from whence they confound *Christ* with *Belial*, sinne with *Sanctimonie*, loosing the sense of grace, the horror of their sinnes, the desire of things eternall, the feare of punishments infernall, euen by that neere and arct coniunction they haue with corporall delights. The natural man perceiueth not the things that are of God, for they are foolishnesse vnto him. 1. Cor. 2. 14.

I said in my heart (saith the Preacher) Got to now, I will proue thee with toy, therefore take thou pleasure
Sure

save in pleasant things, and
behold this also is vanitie.
I said of laughter, thou art
mad: and of ioy, what is
this that thou doest? Eccles.
2. 1. 2. He did heere but
purpose this course to
himselfe, which after hee
had considerately discus-
sed, *reputauit errorem*, he
concluded to be so erro-
nious, and so meerely
vaine, that it was not
worth the vndertaking:
yet afterward, hee with-
held not his eies from
whatsoever they desired,
nor withdrew his heart
from any ioy: and when
he had looked on all his
works,

workes, and on all his travell, this was the sum againe, *Betold, all is vanitie, and vexation of the spirit.* So that if any *Liber-tine*, distracted too farre with the concupiscence of deceitfull ioyes, shall seeme to challenge his iudgement in the first, it will bee safe for him to credit his experience at the last, and not venture on so slender a bridge, ouer an horrible *abyffe*.

Immoderate laughter stirred vp by outward aspects & occasions, compared with Christian sobrietic, which should terminate

minate our behauiour,
is more then reputed
madnesse, and such ioy
makes vs seeme to do we
know not what. As well
might *Sampson* haue ioy-
ed in the crueltie of the
Philistines, when they put
out his eyes, &c. *Iudg.*
16. as we in thole transi-
tories, which by the fix-
ing of our hearts vpon
them, obcecates our vn-
derstanding, and so be-
come the breeders of
our confusion: and *Saul*
as wel when he tooke his
sword in his hand where-
with he flew himselfe;
we take hold of vanitie,

C

and

and falshood a refuge,
which pierce the soule
with anxious cares, and
wound it to the second
death; and what is it for
vs. to triumph in these
things?

Christ himselfe chose
the hardest part, a part
full of asperitie, and bit-
terneffe, as it is noted
from the euidence of his
manifold pouertie, and
the absence of all terrene
pleasures, in his conuer-
sation, in his death, and
by that meanes entred
into his glorie; whose
whole life was to vs, *dis-*
ciplina morum, that wee
should

should imitate him, in
moralitie *Moses* concei-
ued no matter of reioy-
cing in the pleasures of
sinne, therefore accepted
rather to suffer affliction
with the godly : and ma-
ny Saints wandred vp
and downe, in Sheepe
skinnes, and in Goates
skinnes, *Egentes angustati,*
afflicti, destitute, bestreigh-
ted, afflicted, Heb. 11. 37.
And all these through
faith obtained good re-
port, ver. 39. But the
Princes of *Israel* then
waxed carelesse of requi-
site vertues : then forgate
to sorrow for the afflicti-

ons of their brethren,
and then loathed the pa-
tience of godly aduersi-
tie, when they betooke
themselues to ease, to
fare daintily, to the drin-
king of Wine, to Mu-
sicke, and singing, *Amos*
6. So when we are wrapt
in this supputed heauen,
which wee are seldome
out of: we say, of laugh-
ter, thou art grace; and
of ioy, thou art the swee-
test solace: looking to the
soules health through
these pleasures, as at a re-
mote obiect through a
prospectiue glasse, which
makes it to bee thought
neere

neere, being in truth, far off: whilst wee mistake these grosse, and vanishing mists, to be *pellucidum Cælum*, as if we were then in *Abrahams* bosome, when we are in Satans bondage.

Belsbazzar, and his noble associates, when they were in carousing of wine, praised their gods of Silver and Gold, &c. supposing there was some vertue in them to do them good: but what saw *Belsbazzar*? Found he not a God aboue all his gods, that did annihilate their power, and

frustrate his owne expectation ? He saw an apparition, and was it not a little one ? It was but a hand, but it was sent frō heauen; and was it not a mightie one ? His heart was hautie, and his limbs lustie, yet could hee not behold it, without the fainting of the one, and the feebleness of the other: before he knew the true meaning of it, his countenance was changed, and his thoughts troubled him, a sad preface of a fearefull consequence; he dishonoured his Creator, and did glorie

rie in the Creature, therefore was hee degraded from his honour, deposed from his kingdome, and deprived of his life, for he was to light.

As it cannot be, (saith *Chrysostome*) that fire should flame in Water: so neither can the heart labour of compunction for sinne, when it is taken vp, and made insensible with pleasure: for these are repugnant one to the other; *illa enim mater est fletus, hac mater est risus, illa cor constringit, ista dissoluit*; Because that is the mother of lamentati-
 C 4 on,

on, this of lightnesse, that
composeth, and settles the
heart, this dissolues, and
disorders it. It makes vs
laude the gods of our de-
lights, as if they were po-
werfull to deliuer vs, and
contemne the Authour,
and finisher of our faith,
as if the Storie of his
mercie, power, and pas-
sion, were but a fable. In
quaffing we extoll *Bac-*
chus, take him for our
high Priest, and pay him
rents vpon our knees,
Alij stantes, discumbentes
alij, omnes ex animo which
way soeuer, all do it with
all their hearts: in ban-
quetting,

queting, to *Epicurus*; in
Musicke, to *Apollo*, wee
sweare all allegiance; ha-
uing no more stay of our
affections, nor sound-
nesse of fidelitie, then to
become seruants vnto al,
that wil serue vs but with
a fit of slippery content.
The finger of the Holy
Ghost hath written our
iudgement, wee haue
read it, we haue heard it,
but are no whit changed,
nor abashed. Christ hath
spoken as it were from
heauen, to euery one of
vs, with that voice that
came to *Saul*, *why doest
thou persecute me?* But we
C 5 neither

neither tremble, nor aske
 what wilt thou Lord that
 we shall doe? Wee are
 more brasen, then timo-
 rous *Belsazzar*, more
 impudent then tremb-
 ling *Fælix*, more obdu-
 rate then halfe perswaded
Agrippa, whom no inue-
 ctives against sinne, no
 lift vp voyce of any Cry-
 er on earth, no iudge-
 ments exemplified from
 aboue, no terrors concei-
 ued from beneath, can
 truly conuert to true
 Christianitie: *when I saw*
(saith Iehouah) how that
by all occasions rebellious
Israel had played the harlot,

I cast her away, and gave her
a bill of divorcement: yet
her rebellious Sister *Iudah*
was not afraid, but shee
went also and played the
harlot, *Ier. 3. 8.* After both
their backslidings in fear-
ful rebellion, and the ma-
nifestation of Gods in-
dignation towards them,
we also a litle Sister vnto
them, *Can. 8. 8.* come on
carelesse, fearelesse, and
commit fornicatiō with
our pleasures. It is recor-
ded by *Plutarch*, of *Iulius*
Cesar, that for his singu-
lar sobriety and tempe-
rance, hee was the onely
mirrour of *Italy*, who by
ouer-

ouercomming himselfe,
 ouercame all Europe; A
 worthy precedent for the
 imitation of Greatnesse,
 who are to know, that
*Parui sunt foris arma, nist
 est consilium domi.* To
 master our little world,
 is the first step to the ma-
 stery of the whole world;
 albeit they meane not to
 contend for Countries,
vi, & armis, yet are they
 bound to endeauiour *vir-
 tute, & abstinentia*, to that
 christian fortitude, wher-
 by not to feare what man
 can doe vnto them. Let
Temperance keepe the
 doore of the stomacke,
 and

and exclude superflui-
ties, and the foule spirit,
shall finde no place of
habitation in the heart,
whereby to subiect it to
worldly feares: for that
which is *recti iudicij te-
nax, doctrina capax, bona
fama semper auida, salu-
bria atque utilia creans*, as
is Temperance, of a right
and orderly iudgement,
of an able capacitie for
doctrine, couetous of a
good report, creating
profitable and wholesome
Theorems in the foule, is
to well resolved, and to
heauenly affected, to let
in so hostile a guest, so
dange-

dangerous a truce-brea-
 ker betweene God and
 Man. *Daniel*, that hee
 might not be entised to
 forget his Religion, and
 accustomed sobriety (for
 so was the Kings purpose
 in appointing him pro-
 uision of his owne costly
 fare) determined in his
 heart, that he would not
 defile himselfe therewith,
 but eate pulse, and drank
 water, being a certaine
 preseruatiue for them
 both; for so *Origen* ob-
 serueth, that *sobrietie* is
 the mother of all vertues;
 and *Saint Austine*, *Est*
virtutis singulare auxili-
um,

Dan. i. 8.

12.

tam; cuncta cum ratione
disponens: It is a singular
ayde to vertue, disposing
all things with reason: For which cause
could not the most temperate *Agessilas* bee overcome by the importunitie of the Noble *Thrasians*; to taste of their prepared dainties; hee fed onely on their bread and drinke, commaunding his Foote-men and slaues, to feede if they would vpon such cheere, for that (hee said) Princes might not pamper themselves, with delicate cheere,
and

and Wines, but yse abstinence, & temperance; the one being vicious and shamefull; the other a free Nurse to vertue and Fame. He respecting himselfe as (hee was) a King turned ouer this pleasure, as a sordide and flauish exercise to his meanest seruants, least vsing it himselfe, hee might through forgetfulnesse, haue become as infamous as the worst of them, hauing lost that Iewell, which is of best note, and most valuable, in the Diadem of Princes.

So

So did *Elsah*, and *Iohn Baptist*, nourish the Spirit by Prayer, and abstinence: his meate was no flesh, neither dranke hee Wine, nor strong drink, *Luke 1.15*. The other was contented with bread, and flesh as the Rauens brought it him morning and euening, and dranke of the riuer. *1 King. 17.6*.
woe bee to thee, O Land,
when thy King is a Childe,
and thy Princes (meaning
Magistrates and Rulers)
eate in the morning, (that
is) intemperatly, for sur-
feiting, & not for strength.
Prou. 10.16. In this sense
 spake

Mat. 3.4.

Pro. 31:4.5

spake Queene Bethsheba,
to her Sonne King Salo-
mon : It is not good for
Kings O Lemuell, it is not
good for Kings to drinke
wine, nor for Princes strong
drinke, least he drinke and
forget the decree, and
change the iudgement of all
the children of affliction.

We may stay our eies
at home, vpon our fa-
mous and sacred Lemuel,
who hath (as vprightly
as euer any) obeyed the
voyce of wisedome his
Mother, to eate her
meate, and drinke the
Wine that shee hath
drawne, *Pro. 9. 5.* And
publi-

published the fruits thereof, to the incomparable comfort, and satisfaction of his people, feeding them with a faithfull and true heart, and ruling them prudently with all his power, *Psal. 78. 73.* of whom all our *Israel*, impartially confesseth, They haue heard the iudgement which the King hath iudged, and they feare the King, for they see the wisedome of God is in him to doe iustice. *1. King. 2. 28.*

Would the Starres of our Sphere, I meane not the fixed, but the wandring

dring ones, take lustre
from this Sunne, consi-
dering themselues to be
eyes of a maigne bodie,
through whom it should
see to walke safely: neuer
would so many stumble
at their vices, lying in
the way, as hauing no-
thing to excuse it withal,
but want of light. It were
not credible, that the ser-
uant would smoake his
flitches, with his Masters
Indian fuell, and after
bathe them in the foolish
forfeiture of his wits, till
he farther ieopard his
saluation, by the heede-
lesse aggrauating of hart-
frigh-

frighting oathes, in his
sight and hearing; were
such commaunders any
better then darke Lan-
thornes, which shine
not backe to those that
follow them. How clear-
ly doe they cast off, not
onely the desert of im-
posed dignitie of Men,
seeing that, *Nemo est dig-
nus nomine hominis, qui
unum diem totum, velit
esse in voluptate. He is un-
worthy to be called a Man,
that will waste one whole
day in pleasure.* Where-
of Saint Paul rendereth
a strict and vnanswerable
reason, in telling vs the
end

Psal. i.

end of all things is at hand ; and therefore wee must be sober, and watch in prayer. There is no allowance permitted vnto vs, for the loosing any time, in offensive pleasure : for then is there no hope that we shall stand in the iudgement *, or quit our selues like men, if we neglect to prepare our soules, with those commanded Graces (sobrietie and Prayer) against the comming of the Lord ; and yet is a day but a minute, that is, but a moment, that as nothing with them that will

will make to morrow as
this day, and much
more abundant, crying
out after delight as the
fluggard for his sleepe,
yet a little more, so hol-
ding out their progresse,
*Vntill the strong men bow
themselves, and the grin-
ders cease, and the dust re-
turne to the earth as it was.
Eccles. II. 13.*

It was the demaund of
the Prophet *Haggai* to
Zerubbabel, a Prince of
Judah, and *Iehoshua*, the
high Priest, concerning
the Temple of the Lord.
*Is it time for your selues to
dwell in your sealed houses,
and*

and this house lye waste?
The pleasure taken in
stately edifices, is often-
times enough to drowne
the care of Gods seruice:
they being now become
(as in the olde world)
holes of Cockatrices,
and teguments of iniqui-
tie, where out feldome
creepes a vertue, for want
of grace within, to giue
it liuelihood & strength;
ranck prouender growes
about them plentifully:
but later anguis in herbis,
it is not gathered, nor
spent, without sinne and
shame. Christs impotent
members lye begging of
the

the crums, (which Christ in his own person vouchsafed from the Table of his mercy, to the Canaanitish Dogge) but there is no man to giue vnto them, for (as Saint Hierome truly) *Cor habet in ventre gulosus, lasciuus in libidine, cupidus in lucro*; The glutton hath such a mind on his belly, the wanton on his lust, and the auarous on his gaine, that by that time the Cormorant hath spent all, in feeding his luxurious appetite, and the couetous spared all, to the consumption of his own

D

car-

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D

car-

carkases; the poore may
depart emptie as they
came, bearing in their
hunger bitten cheekes,
and deiected Spirits, an
example of that approo-
ued rule; *Semper eris pau-*
per, si pauper es.

If (wretched soule)
thou lin'st in need,
The richer sort
will let thee bleed:
The Dogs may lcke
thy smarting sores,
But pittie none,
peeps out of doores.

Sometimes the pretence
of Iustice, in obseruing
the

the Statutes, is a barre to their deuotion: but Oh! vniust. crueltie, when as their loue to true Iustice indeede, is nothing lesse then they would heerein praise it to be: Experience proclaiming, another right deplorable cause thereof to be. *Nil tamen attuleris, &c.* For gifts blind the eies of the wise: yet so, that they will neuer see to vndertake the indigent, till they haue thus put them out.

Gods house calls vpon such pompeous Landlords for tribute, to repaire her ruines: but they

haue so many euils, De-
uils, fashions, conformi-
ties, deformities, lie nib-
bling at their bagges, ga-
ping for maintenance,
that *Cæsar* cannot haue
his due, neither can they
spare ought to the honor
of God; whereas to the
former,

*Noctes, atque dies,
patet atri ianui Ditis.*

*Their bags, the mouth
of Plutoes sable caue
which beare this thirsty.*

*Motto (still we craue;)
Lye euē open, to the
band of sinne,
where*

*where Grace in vaine,
petitions to come in.*

It shall neither mooue them to passion nor compassion, to pittie, nor piety, to see the gates of *Sion* (which the Lord so highly preferreth) to lye waste. Againe, this Sanctuary opens her doore that the King of glorie (according to his promise) may come in, when his seruants shall repaire to that place where hee hath put his Name, to do him worship. But heere is found vually, as a confluence of a great many,

so not of many great :
whereof some rest satisf-
fied with a few typid pe-
titions of their owne at-
home , being onely a
morning sacrifice for the
whole day : and offered
vp in a Closet, without
any testimony , but of
their owne consciences,
that is enough to free
them of hypocrisie, and
(as they are perswaded)
to obtain remission here,
and a reward in heauen.
Others heare them from
other men, but without
a mentall consent, or ioy-
ning of the heart, as the
sequell of their behavi-
our,

our, shametully confes-
seth; neither of them,
loues a fiery zeale: for af-
fecting a carnall prospe-
rity, they cannot beare,
to bee eaten vp with the
zeale of Gods house.
Howbeit the Church
stands not as a Rocke in
the Sea, to bee auoyded,
but as a Cliffe on the
shoare, to shew vs that
thither we should direct
our course. Neither did
the people of God in
their banishment, vow
the prelation of Ierusa-
lem to their chiefeſt ioy,
but that they were there
moſt happy, where they
D 4 could

could freely serue the Lord. For all this they hauing builded their sumptuous houses, by the might of their power, & for their honour, (as proudly said *Nabuchadnezzar*) they resoluē it is time for them, wholly to repose in these, and leaue their rooms in the Lords house empty.

The *Adamites* were a Sect, whose custome modesty is loath to mention. But they deuised them a Church after an hot-house; for the space of seruice time, they went all naked, Men and Women,

Women, and the virgins
preached vnto the rest:
Are not such houses,
made (if I may so say)
our most frequented
Churches? Or I wou'd
such Preachers were not
most reuerenced, & best
beloued. Beeing with
them, our *Adamites* (as
those other) iudge them-
selues in Paradise; one
word distilling from the
tongue of such an Ora-
tresse, gaines soules and
bodies to her seruice,
more then many vigilant
Diuines can ouercome
to God. The Arke of the
Lord was accounted the
D 5 glorie

glory of Israel; *The glory is departed from Israel, for the Arke of God is taken.*

1. Sam. 4. 22. But we like Gentiles of vncircumcised hearts, doe not so esteeme of his Temple, but cast vp our accounts another waies, and goe a whoring after heathenish abominations: yet not imagining a Queene of Heauen, but imagining an earthly Mistresse to worship her: who works a stranger effect with her flexible audience, then Saint *Pauls* long Sermon did with *Eutichus*: he fell downe in a sleepe, and was

was taken vp dead: Act.
20. 9. notwithstanding
his heauenly doctrine:
but they, if halfe dead,
are by her mortall incan-
tations, throughly quick-
ned and reuiued.

This is a pleasure con-
ceiued partly in the eye;
and for that the Philoso-
phers condemne our
choice; saying, it is *præ-
clarus, & homine dignus,
Cælum potius quam cælestia
intueri, & hoc pulcherr-
imum opus (inter micanti-
bus astrorum luminibus
tanquam floribus adorna-
tum) quam ficta, & picta,
& gemmis distincta mirari:*

More

More excellent and worthy of a Man, to behold the Heauens, then any thing fashioned, and set forth by the art of Man: and rather to admire the beauty of that fabricke, graced with luminous Lamps (to put vs in mind of our Creator, of our calling, of our Country, that the first is God, and not Man: secondly, that we being christians, haue lastly not Earth, but Heauen for our Country) the (as the sense may fairely beare it) womē (in respect of their monstrous, vncouth disguisments, feigned)

ned) painted, and adorned with Jewels.

It hath also its conception; partly in the care, by reason of effeminate adulation, and bewitching blandishments: for (as *Lactantius* aply) *Oratio cum suauitate decipiens capit mentes, & quo volueris impellit:*

Speech sweetly season'd,
doth intrap mens minds,
And as it list seduce,
in sundry kinds.

And forasmuch as such pellacious charmes, doe vndoubtedly draw them to a dislike, & aspersion of the simple speech of the

the Gospell of Christ,
 and are *irratamenta vitio-
 rum, quæ ad corrumpendos
 animos potissime valent*;
 the spurs of vices which
 mightily preuaile to the
 corruption, and depra-
 uation of our soules, it is
 needfull to conclude
 with the Author of these
 words, *Ergo tollenda sunt
 nobis*, We must therefore
 void, abandon, and re-
 nounce them.

WHAT



WHAT, AND
HOW FARRE
PLEASVRES ARE
lawfull, and to be
vsed.

ALbeit affliction was
dictated by Christ
to his Disciples, &
through them to all the
faithfull, for. the very
portion, which they are
to expect and receiue
from the World, in this
world : yet was it not
with an absolute inhibi-
tion,

tion, of all outward pleasure, or any full exception taken thereunto; it being meant onely so much as was necessary for them because it is a Point in Christs Church, that *through many tribulations they must enter into the Kingdome of Heauen.* And the godly haue beene somtines excited by the Prophets, from God himselfe, to reioyce, in regard he would remoue this grieuance from the, and in stead of affliction, cast out their enemies, giuing them rest, and a release from his iudgements.

ments, Reioyce, O Daughter Sion, be ioyfull, O Israel, be glad, and reioyce with all thy heart, O Daughter Hierusalem; the Lord hath taken away thy iudgements; he hath cast out thine enemies, Zep. 3. 14. 15.

The Preachers comparative position; It is better to enter into the house of mourning, then into the house of feasting, doth not ouerthrow our priuiledge of some recreation : it proouing chiefly the prestantiority of mourning, as it serueth to expresse the mortification of our mem-

members that are on earth; and the inconuenience of inordinate feasting, as it is the vsuall brother of euill concupiscence.

There is a two-fold ioy lawfull, and granted:
1. The one a meere outward ioy: rising either from the beneficiall temper, and constitution of Nature, of which, *Prou. 17. 22. A ioyfull heart causeth good health*: by this meanes doe some lightly ouerpasse crosses, and accidents of trouble, with smal imparagement to their health and content,

tent, which doe melt and
consume the hearts of o-
thers. This then is requi-
site for the occasioning
and conseruation of
health: to the recupera-
tion and maintenance
whereof, vpon the fain-
ting or deficiency of na-
ture, is also commended
vnto vs, the vse of Oyle,
and Wine, and Bread,
Psal. 104. 15. *1. Tim.* 5.
23. and vnder them, of
all Creatures that may
profit to this purpose.
Zibah met *David* flying
from *Absalom*, with two
Asses, laden with proui-
sion, & a bottle of wine,
that

that the faint might
 drinke in the wildernesse.
2. Sam. 16. 1. 2. Wine com-
forteth the liuing, Eccles.
10. 19. Should I leaue my
wine (said the Vine) wher-
by I cheere God, and Man,
and goe to aduance mee a-
boue the trees. Iud. 9. 13.
 And thus farre it is gi-
 uen by God for a bles-
 sing to them that loue
 him. *Deut. 11. 14.* But
 the loue of these which
 causeth exceffe, is threat-
 ned with woe. *Esay 5.*
11. and with pouertie,
Prouerbs 21. 17. Now
 health is necessarie to
 our prompt and alacri-

ous

ous seruing of GOD;
for, by the sorrow of
the heart, the minde is
heavy. *Proverbs* 15. 13.
and such deiection, doth
forcibly suppress good,
& comfortable thoughts
and actions.

2. Or else from those
materiall and externall
blessings, which God
hath conferred vpon vs
graunted, *Eccles.* 3. 12.
13. I know there is no-
thing in them but to re-
ioyce, and to do good
in his life, and also,
that euery man eateth
and drinketh and see-
eth the commoditie
of

of all his labours, this is the gift of God. And Chap. 5. 17. What haue I seene good, that it is comly, to eate and drink, and to take pleasure in all his labour, wherein hee trauelleth vnder the Sun, the whole number of the daies of his life, which God giueth him; for this is his portion.

2. The other is a spirituall ioy, respecting Gods promises, touching protection and deliuerance, in the militarie course of this life, and a future indeficient felicity in the next: and therein
is

is not tyed in the Sympathy, to our weak, fraile, and changeable bodyes; but howloeuver they decline, and languish, this remaineth immutably the same, in respect of ioy: but yet is capable of increase, for that, it comes not to perfection, till this mortall hath put on immortality. It is properly seated in the soule, there begunne, cherished, and confirmed by the comfortable presence of the Spirit of God. It is the ioy of true beleeuers onely, *Est gaudium, quod*

The seat of this ioy.

To whom it belongeth.

non

The vse of
it.

The excel-
lency of it.

non datur impijs. It is not communicable to the impious and vngodly. It serues to moderate that other externall ioy, that it exceede not due measure, and to direct it, that it point not at a wrong end. *Est gaudium ineffabile, quod non abscondi potest, nec sermonibus aperiri.* It cannot be verbally expressed, for the extent and excellency, yet neither can it be concealed, but *quibusdam proditur moribus,* (as Saint Gregory) it is manifested by outward signes and gestures. Whereof some are

are recreating the body,
as *Dauids* dancing before
the Arke of the Lord,
2. *Sam.* 6. 14. and *Miri-
ams* dauncing with other
Women, to signifie their
great ioy after their deli-
rance, *Exod.* 15. 20. O-
thers onely solacing the
mind, as singing, and
playing on Instruments,
to the praise of God. *Psa.*
150. So sang *Deborah* &
Barak, after their victory
archieued against *Jabin*,
King of *Canaan*. *Paul* and
Silas sung a Psalm in the
prison, *Act.* 16. 25. It is
also testified, sometimes
by other behaviour, as
E by

by that of *Zaccheus*, when he came downe vnto Christ hastily, and receiued him ioyfully, *Luke* 19. 6. by that of *Marie Magdalen*, and the other *Marie*, who declared their ioy, when Iesus after his Resurrection appeared vnto them, in taking him by the feet, and worshipping him, *Math.* 28. 9. Here is an *Eden* of Pleasure able to giue a plentifull satisfaction, to the mind of any sincere Christian. We are not denied a sober and competent delight, in any temporals we haue receiued,

ceiued: and touching the
internall releuating of
the Spirit, we are exhor-
ted to reioyce more then
it is possible for any
worldling to doe, that is
*euermore. Whence is
objected the sound, and
permanent qualitie of
this ioy, that is impossi-
ble of any Eclipse, or
diminution through ad-
uersitie; and moreo-
uer preuailes to the light-
ning, and easie overcom-
ming of all tribulation.
The Apostle *Paul* reple-
nished with this ioy,
spake indifferently of all
conditions, disrespect,

1. Theff. 5.
16.

and honour, satiety, and hunger ; scarcety and abundance, were to him alike ; the one neither affected him with pride, nor the other with pen-siuenesse, but he embraced them all, with an equall good content, because in euery of them he held the peace of conscience, and a reioycing in Christ Iesus.

Who also witnesseth of the *Thessalonians*, that they receiued the word of God in much affliction, with ioy of the holy Ghost. It was such as did not onely prepare them
to

to a voluntary & chearefull vndergoing, but enable them also, to a constant supporting, and bearing of the Crosse for Christs sake and his Gospels. Therefore hauing straightly prohibited all vaine-glory, in wisdome, in strength, in riches; *Let him that glorieth, glory in this, that he knoweth and vnderstandeth mee, saith the Lord, Isa. 9. 23. Reioyce in the Lord, againe I say reioyce, Phil. 4. 4.* For this ioy is of Christ, and exhibited by Christ, and no Man shall take it from the faithfull, *Iohn 16. 22.*

It onely leanes to a stedfast & infallible ground, which is our Adoption, the Redemption of our bodies, Rom. 8. 23. Or that, we shall be clothed with our house which is from heauen, 2. Cor. 5. 2. that so being changed we may for euer, with thousand thousands of Angels, Ascribe vnto the Lambe, honour and glorie, and praise, Reuel. 5. 12. Wherefore when the Apostle wils vs to runne: and Saint Gregory saith, *Eurramus* Or *sequamur Christum*, Let vs runne and follow Christ. Wee are taught

taught concerning this
World, that we must vse
it, as if we vsed it not, 1.
Cor. 7. 31. So that, if there
be in vs any zeale, or fer-
ment desire of labouring,
wee are to addresse our
selues therein, toward
heaven, by setting our af-
fection on things which
are aboue, *Colloſſ.* 3. 2. for
non ſunt hic vera ſolatia,
ſed ibi ponuntur, ubi vera
vita eſt. Heere is no vn-
doubted comfort to bee
found, (therefore is our
labour loſt, when inten-
ded to that, which can-
not be compaſſed) but
there is the ſweet refresh-

ing, the settled consolati-
 on, and the abiding ioy
 where Christ euer reign-
 eth, and life neuer end-
 eth: *illud est verum, &*
summum gaudium, quod
non de creatura, sed de cre-
atore concipitur, (as Ber-
 nard sweetly) the cheefe,
 and sole ioy, and the sum
 of al ioyes, is that we cō-
 ceiue of our Creator;
 in comparison whereof,
 all our pleasure is but
 care, our contentation
 no better then vexation,
 all sweetnesse bitter, and
 whatsoeuer delights vs,
 is but troublesome.

We can build nothing
 in

in the flesh but ruine, nor
 reape ought besides cor-
 ruption; Gal. 6. 8. *Momen-
 taneum est quod delectat, e-
 ternum quod cruciat*: the
 flashing pleasures of the
 flesh are extinguished with
 infinite, easlesse and end-
 lesse paines: (whereas in
 the kingdome of Grace,
 with the Saints of God
 it is otherwise: *Momenta-
 neum quod cruciat, eternum
 quod delectat*: Their light
 afflictions, which are but
 for a moment, doe ensew into
 them a far more excellent &
 eternall weight of glory.)
 Could Ephraim any honor
 in her pride? any aduan-

tage in her drunkennesse?
Or that *Babylon* of spiri-
tuall, and fleshly whore-
domes, hath she carryed
away any Christian re-
putation by her idoll ser-
uice (as they tearme it)
and cautelous prostituti-
ons? Or the raging Hea-
then any victory, by
combining themselves in
a conspiracy against the
Lord, and against his
Christ? They made a co-
uenant with death, and
with Hell they are at a
greement, *Isa. 28. 15.*
Yet doe they from hence
vainely indulge them-
selves with a confidence
of

of impunity : for Christ
having purchased a vni-
uersal Lordship ouer the
quicke and the dead, by
dying and rising againe,
Rom. 14. exactly challen-
geth a proportionable
fealtie, that a'l knees shal
bow before him, and all
tongues confesse him;
*And they that prouoke him
shall be asbamed, Isa. 45. 23.*
24. It is an aduenture as
hopefull, to saile to the
golden Mines of *Pern* in
a Ship of Glasse, as that
we in pride, in couetous-
nesse, in pleasures, may
haue a welcome accesse
to God, *in die nouissimo,*
that

that great, new, and last
day, & so enter the sweet
Elysium of heauenly rest.
For as, when the children
of *Beniamin*, and *Judah*
went to helpe *Dauid*, he
said vnto them; *If ye bee*
come peaceably, my heart
shall be knis vnto you; but
if otherwise God behold it,
and rebuke i, 1.Chron. 12.
17: So if we will be re-
conciled to God, to fight
his battails vnder the tui-
tion of his owne banner,
we must make a peacea-
ble repaire vnto him,
with the spirit of meeke-
nesse, obedience, & loue,
and not with the signes
of

of hostility, and defiance, as are those sinnes, wherein the wisdom of the flesh doth instruct and animate vs: for that being enmity against God, suggesteth vnto vs nothing, but to be stubborne, to rebell, and stand out in our own conceits, and not submit our selues to the yoke of Christ: and so long cannot he knit his heart vnto vs, nor behold vs, but as an incorrupted Iudge, with due austeritie to reprove and reiect vs: for his owne hand is against all our iniquities; there-

therefore vnlesse we confesse and forsake them, they may not be cancelled. It was *Darius* his case, who after hee had sealed the writing against them, which should aske any petition of any God or Man for thirtie dayes saue of himselfe; when *Daniel* was accused that he regarded him not; he could not deliuer him though hee laboured till the Sunne went downe. *Dan. 6. 14.* How then shall God be inconstant in his word and purpose, in whom there is no possibilitie of mutation?

The

The fashion of this world
passeth away. (saith the A-
postle) 1. Cor. 7. 31.) So
that by uniting our hearts
to things transitory, wee
basely confine our hope
to a period of time, to
the moment of death :
*when the wicked man dy-
eth, his hope perisheth, Pro.*
11. having no waies to
send it vp, past the con-
fusion of despicable and
dying Objects, to the
Throne of heauen, there
to releue & strengthen
it, with a certaine appre-
hension of eternitie : but
our submissie relying on
Christ, as a sure founda-
tion,

tion, is whose feare is assured strength. *vsus* 14. It is a good hope, and an euerlasting consolation, which Iesus Christ that loued vs, hath given vnto vs: *vsus* 10. *vsus* 10. *vsus* 10.

Neuerthelesse, wicked men, whose waies for the most part prosper (as the Prophet *David* noteth, *Psal.* 10.) contemne God, and say in their hearts, they shall neuer be mooued, nor be in danger: securing vnto themselves a perpetuity of perfect blessednesse from those vnstable adiminicles which God hath cursed vnto

unto them : how they insult we see; who bear rule? who command? who are obeyed? Who feared so much as they? they prate and speake fearefully, *All the workers of iniquitie want themselves, they smite thy people, O Lord, and trouble thine heritage, Psal. 94.* 45. We shall not haue a good Christian triumph in the deceitfulnesse of things present, here being no Theatre of exultation for them, but a vale of mourning, a bryerie desert, & a warring pilgrimage, who are hereafter freed from all infirmities and

and miseries, to bee gouerned by the Lambe, who shall leade them to the liuely fountaines of waters : *And God shall wipe away all teares from their eyes, Apoc. 7. 17.* So that the impious boasters are only to expect a horrid and desperate end; whom if God were not determined most severely, and incogitably to torture in flaming fire, *Rendering vengeance unto them, 2. Thess. 1. 8. when he shall iudge the secrets of men by Iesus Christ. Rom. 2. 16.* He would not now permit to transgresse, and prouoke

provoke him as they do :
but for his greater glory,
in the manifestation of
his highest Iustice, doth he
suffer them in this life, to
make full the measure of
their impieties, that hee
may discharge the full vi-
als of his wrath, vpon
their odious soules at
last ; giuing to euery
quantum of scandalous
pleasure, a *santum* of vn-
sufferable torment. Hell
hath enlarged it selfe, and
hath opened its mouth
without measure (saith
the Prophet *Isaiah*,) for
them that ioyn house to
house, and field to field ;
for

for them that rise vp early to follow drunkenne :
and for them that continue vntill night, till the wine doe inflame them :
and haue the Harpe and Violl, Timbrell & Pipe, and wine, in their feasts :
but they regard not the worke of the Lord ; their glory , and their multitude, and their pompe, and he that reioyceth among them, shal descend into it, *Isa.* 5. 14. Saint *Iohn* presents them as it were standing at Gods Tribunall, where what he saw in the Spirit, reuealed, concerning such, he reuea-

reuealeth thus againe; I
beheld, and loe the Kings
of the earth, and the great
men, and the rich men, and
the chiefe Captaines, and
the mightie men, and euery
bond man, and euery free
man, (being vngodly and
disobedient) hid them-
selves in dens, and in the
Rockes of the mountaines,
and said to the Mountaines
and Rockes, fall on vs, and
hide vs fro the presence of
him that sitteth on the
throne, and from the wrath
of the Lamb; for the great
day of his wrath is come,
and who can stand? Apoc.
6.15.16.17.

These

These are our sensuall, prosperous, and delicious liuers, see what they come to. They are made to be taken and destroyed, and therefore they shal perish through their owne corruption, and shall receiue the wages of vnrighteousnesse, as they which count it pleasure, daily to liue deliciously,
2. Pet. 2.

They iudge Christ, and condemne themselves; according to that of *St. Augustine*; *Qui pro medica delectatione, dat illud pro quo Christus, se tradidit; stultum Christum reputat.*
merca-

mercatores. They repute
Christ no better then a
vaine merchant, whilest
for bubling delights they
giue their soules into the
iawes of death, for which
he gaue himselfe, that he
might redeme them
from death.

But now let the faith-
full of the Lord look vp,
though in the extreami-
ty of *Egyptian* seruitude,
though in the fire of per-
secution, though vnder
the rage of enuy, and
speak cheerfully to their
soules. Why are ye cast
downe? Why are ye dis-
quieted? Trust in God!

For

For they haue a two-fold
 cause of reioycing in the
 Spirit. *Gaudendum est de*
ijs quæ expectamus, & gau-
dendum de ijs quæ sustine-
mus. Present sufferings,
 and hoped glory, are
 both matter to feed their
 ioy. It was the hope of
 a better resurrection, that
 so notably confirmed the
 faith of our Ancients,
 and made them ioyfull
 in all sorts of trials, refus-
 ing deliuerance. If it
 were not for this, we are
 (saith S. Paul) of all men
 the most miserable. 1.
Cor. 15. 19. but now (as
 he should so conclude
 the

the most happy.

Tonching the other,
*There is no chastning, for
the time seemeth to be ioy-
ous, but grienous; yet whi-
ther it bee inflicted for
sinne, if ye endure it, God
offereth himselfe vnto
you, as vnto Sonnes, and
in the end it bringeth the
quiet fruit of righteouf-
nesse to them that are
thereby exercised. Hebr.*

*12. Thus much we ga-
ther from the confession
of that holy King, Before
I was afflicted I went a-
stray: but now I keepe thy
word. It is good for me that
I have bene afflicted, that*

I may learne thy Statutes.
Psal. 119. 67. 71. Or whether they bee afflictions, laid vpon vs by the malignant Church for Christs sake, they tend most directly, and infallibly, to the eternall tranquility, and saluation of our soules : for this cause that miraculously conuerted seruant of God, after hee knew the holy ghost had witnessed concerning him, that bands, and afflictions did abide him in euery Cittie, for the name of Christ, set light euen by life it selfe, which hee no longer counted

counted deere vnto him,
so that he might fulfil his
course with ioy, and his
Ministration, to testifie
the Gospell of the grace
of God. *Act. 20. 24.* He
accepted them as a tem-
pest raised to further
him towards his wished
Citty: For there is no
reigning with Christ, vn-
lesse there be first a suffer-
ing for Christ: *For here-
unto ye are called, for Christ
also suffered for vs, leaving
vs an example, that wee
should follow his steppes.*
1. Pet. 2. 21. By patience
and Faith, in tribulations
and persecutions, we are

daily tasting the match-
lesse comfort of his mer-
cifull presence, is so more
and more inflamed with
delight, that she is euen
sicke of loue. Whose
cure he vndertakes, and
performes by holding
his left hand vnder her
head, and with his right
hand embracing her,
Cant. 2. 6. Where can she
haue a more wished re-
pository, then in the bo-
some of her beloued? or
what ioy may be compa-
red with hers? She finds
it is incomparable: *For
he is the chiefest of tenne
thousand, Cant. 5. 10.* His

arme supporting her, is
the strength of her life,
the exile of feare, her
warrant of prosperitie;
the other encompassing
her, a bed of rest, a Para-
dise of full content, the
port of safetie, an vn-
pregnable fortresse of
perpetuall protection:
so that she shal neuer pe-
rish, neither shall any
man take her out of his
hands. *Iohn* 10. 28. Fight
principalities and pow-
ers, with the mad threat-
ning *Sodomites* of this
world, against the righ-
teous *Lots* of Gods heri-
tage,

tage, vntill the passage of
their fiery darts offend
them, and their violent
prouocations, discriuci-
ate, and perplex them,
it is but a customary
combate they haue; and
the more vsuall, the bet-
ter it is for them: seeing
all things work together
for best vnto them. *Rom.*
8. 28. and their ioy is ne-
uer so exceeding, as whe
their faith is held in exer-
cise, with diuers tentati-
ons. *1am. 1. 2. 3.* they be-
ing permitted either to
disposseffe, or preuent se-
curitie, that they may

not decline from a watchfull care, and pious obseruation of him, through whom they haue victorie, 1. Cor. 15. 51. and restitution vnto peace and perfect liberty. *Arise my loue, my faire one, and come away, for behold, the winter is past, the raine is changed and gone away,* Cant. 2. 10. 11. which his husbandly tendernesse, and propitious eye, continued to the happy experience of. all that loue him, alluses their subscription to those testimonies and honourable euidences, which

which his Apostle *Paul* hath left of him. That all things are but losse, and no better then dunge, in respect of the knowledge of Christ, & being found in him, *Phil. 3. 8. 9.* That the glory which hee will henceforth reueale vnto them in the kingdome of his Father ; farre passeth the worthinesse of al present sufferings, *Rom. 8.* and consequently, that there is nothing so good, nor so desirable, as to be with Christ, which is best of all. That great *Sophy*, who diligently employed his heart (as is

WORTH F 5 said)

said) in the curious exploration of all things, founded a faire and fearfull palinody from the loue of pleasure, when he descried his owne aberration therein, from the fundamentall principle, and beginning of true wisdom, The feare of the Lord. *Prou. 1.* And his father before him, valued it his most eminent glory, that he could safely say; *The Lord is my portion, and the inheritance of my cup. Psal. 15.* Thou art my house of defence, and my Castle, thou art my hope from my youth. *Psal. 71.*
(How-

(Howbeit he might otherwise haue largely boasted of his strength and valour, of humane amplitude, and dignities) forasmuch as in Christ, nothing auaieth but a new Creature, Gal. 6. 15. therein standing a patterne vnto vs, whereby we should endeavour before all things; To put on the Lord Iesus Christ, and take no thought for the flesh to fulfill the lusts thereof. Rom. 13.

We haue all things in Christ, and Christ in vs is all things, (saith Saint Ambrose) therefore vpon
our

our righteous seeking of him, ate we assured of a conuenient supply of all necessities: that though the Lyons starue, and suffer hunger, wee shall want no manner of thing that is good. Psal. 34. But shall eate the good things of the Land, Isa. 1. 19. wee shall possesse the earth, and haue our delight in the multitude of peace. Psal. 37. 11. Saint Bernard glorifies him by the title of *Thesaurus indeficiens*, an incorruptible, neuer failing treasure: So is he more then perishing food to the hungry, *carum* my flesh is meate

meate indeed, Joh. 6. 55.
 not such as our Fathers
 are in the wildernesse and
 are dead. Drinke also to
 the thirstie; not like that
 of *Jacobs* well: but flow-
 ing from the inexhausti-
 ble fountaine of himselfe,
 which whosoever drink-
 eth shall neuer bee more
 athirst. *Iohn* 4. 14. The
 sound and euer healthful
 restoration of the spiri-
 tually sicke, and wound-
 ed that cast their bur-
 den by repemance vpon
 him. He tooke our ini-
 quities with their due
 chastisement vpon him,
 and by his stripes we are
 hea-

Euseb.

healed. Isa. 53. 5. Heere
 spake also the corporall
 wounds, of that noble
 Wrastler (remembered
 in Ecclesiasticall Historie)
Blandina, as so many
 inspired mouths, collauding
 the mercifull power of
 Christ; and the indelible
 honour of a Christian
 profession, who so often
 as she pronounced, *I am a
 Christian*, was recreated,
 and felt no smart of her
 torments, which were
 pittifull. Finally, he is
 so all, and so eternall,
 that by the misse of him,
 we are disabled as withered
 branches, from all spiritu-

spirituall fructification,
as himselfe teacheth :
*without mee ye can doe no-
thing*, Iohn 15. 5. There-
fore let vs grow in grace,
and in the knowledge of
our Lord and Sauour
Iesus Christ ; to him bee
glory, both now and for
euermore. *Amen.*

HOW



HOW GOD WILL accept vs.

THe poore sicke child that doth attempt
To doe his Fathers will,
Ought not of pittie to be shent,
For struing to fulfill,

Although he doe not perfect that,
was charged him to doe:
For reason good, requires but what
His strength can reach vnto.

So we poore Weaklings, faint and sicke,
Our dute to discharge:
If but desire in vs be quicke
To shew our strength at large,

God doth accept the fruit we bring,
Though short of that we owe:
And to assure each needfull thing,
His blessing doth bestow.



A CHRISTIANS
state in this life.

A Man plung'd in the Sea by chance,
Doth strue with might and maine,
And neuer ceaseth to aduance,
Till he the shore attaine.

But when vpon his neere address,
A new refurging waue,
Of his hard fortune pittilesse,
Giues him small hope to haue,

By forcing backe his tyred limbs,
About a mile or more :
Then louing life, a fresh he swims,
With freash armes to shore.

So is this world the Christians sea,
Where he is toucht with sinne :

And

And doth his best, with speed to be
Arriued with his King.

But when he is approach'd so neere
By grace : he thinks all well :
More sinfull billowes meete him there,
And turne him backe to Hell,

Then new obedience he begins,
And freely turnes his race :
To breake that furious heape of sinnes,
And reach his resting place.

AMBI



A M B I T I O N
 the second transporter
 of the mind from the
Objects of true bles-
sednesse.

SAthan like a tyran-
 nous *Nabash*, moued
 by an vicer antipathy, be-
 tweene the Father of
 light, and himselfe the
 Prince of darknesse, seek-
 eth by al meanes to bring
 the reproach of blind-
 nesse vpon his Image,
 that

that he may not be able to lift vp a longing eie to heauen, or haue his heart touched with so much as a thought of alienation from his pernicious policy, and cursed gouernment: and forasmuch, as it was a discontentednes with his present state, wherby he proudly aspired past his reach, to his eternall ruine, and now remaines separated from the Angelicall beatitude, the vision of God, hee proiects, and attempts the same course, as currant (from his owne experience) hereby to captiuat

tuate the maine Pillars
 of the world, the wise, the
 rich, the noble, *ut ex An-*
gelis demones faciat, that
 he may make them like
 himselfe: by holding the
 pleasant apples, of pre-
 ferment, of honour, and
 dominion ouer their
 heads: wherewith nature
 is so rauished, that al-
 though it perceiueit selfe
 in a Sea of sorrowes vp
 to the chin: yet with In-
 peters vnfortunate sonne,
 it will be catching after
 them: *Sape quos etia nulla*
delectat, quos nulla potest
mouere luxuria nulla au-
ritia subreue facit ambicio
 crimi-

criminosos, (saith Ambrose.) Oftentimes, they whom no other kinde of life contenteth, whose affections stedfastly withstand the tentation of luxurie and auarice, become criminous and culpable through ambition.

Ambition draweth life and sustentation, from those three fountaines, of carnall wisdom, of wealth, of potency: for (as matter desireth form) so they being incomplete, and naked endowments of themselues, study through the ministry of ambition for perfection,

on, & cloathing, though
it tend more to their im-
paragement, and dimi-
nution, and haply to the
extreame dirution of
their possessors.

He that hath wisdom
must inuest it into ho-
nor, or he becomes des-
perate, rather then *Herod*
Agrippa, being learned,
and wise would misse the
honour and estimation
thereof, hee was conten-
ted to be saluted as a
God, and confessed to
be aboue all mortall na-
ture, (as *Iosephus*) which
wiser *Hanno* (as it should
seeme) sought more cum-
ningly,

ning, and painefully, by teaching a bird to sound, *Hanno est Deus*, and then letting him fly, to report it to the world. This made *Achisaphel* doe violence to himselfe, that being wise, and accounted for his Councell, as an Oracle of God. 2. Sam. 16. 23. he saw his councell confounded, and that it was not followed. 2. Sam. 17. 23. And if any doe wilfully accomplish their desires herein, what is this their purchase & true honour? how can that bee? when the Prophet saith, *Pauperes sumi,*

sunt & stulti. Surely, they are poore, they are foolish; for *they know not the way of the Lord, nor the iudgement of their God.* 1er. 5. 4. No truly, but a Preface of horror, *The strength of Pharaoh shall be your shame, and the trust in the shadow of Egypt your confusion,* Isa. 30. 3. Thus was the wisdom of the *Jewes*, which caried them from God, to seeke the subsidy of earthly Princes rewarded: and to all thole, which by their craftinesse (for so is their wisdom called) 1. Cor. 3. 10. endeavour to establish

blish themselves without
God, it is menaced, *Your
turning of deuices, shall it
not be esteemed as the Pot-
ters clay?* Isa. 29. 16. He
that hath wealth, must
haue preferment, or else
it wil be thought he hath
no wit, which is the grea-
test preiudice to the rich
that may bee: and when
promotion is come, and
his heart insolently di-
lates it selfe, in that flat-
tering reuerence, and
temporizing obseruati-
on of the people, which
he hath dearly paid for,
how stands his case with
God; *Behold* (saith hee
vnto

vnto him) thou art vicer-
ly despised, for the pride of
thy heart hath deceiued thee.

Obad. 2. 3. And after a
while how soone it is
vnknowne, but his de-
struction shall be sudden,
(as the Apostle saith)
when the Lord is purpo-
sed apparently to exem-
plifie his Iustice on him,
by humbling him from
his Throne of celsitude,
according to that wofull
denunciation against the
Crowne of pride, His glo-
rious beaucie shall be as a fa-
ding flower, Isa. 28. How
then, will his repure hold
out with Men: or what
G 2 pro-

profit shall he haue by all that went before? That stately, arrogant Courtier *Haman*, surfeited of this poyson, and fell into this plague, and from thence, grew contemptible to his inferiours, to his Prince, odious, and lastly to his enerling infamy swole to death.

The potent man must rule, there is no remedy. For this purpose did *Ab-salom* being a Kings son, vse a smooth, affable, and enticing behauour towards his Fathers Subjects, ther by to draw their vnanimous inclination

tion toward him, for his
setling in the Kingdome.

2. *Sam.* 15. This moued
his next Brother *Adonijah*
to exalt himsefe, and
vsurpe where he had no
right to rule. 1. *King.* 15.
But graunt he were, in as
ample authority as Ma-
gistracy can allow, sup-
pose in imperiall prehe-
minence: what is his con-
dition safer? What more
excellent, then was the
Gouernors of Ierusalem,
who deuiating through
a secular and sensuall spi-
rit, from a pious and e-
quall carriage in their
functions, were iustly no-

ted by God himselſe with the aſperſion of filthy, polluted, and robbing, and abandoned with a fearefull deteſtation, *Zeph. 4. 1.*

The obieſt of Ambition is not euer temporall: but ſometimes doth it collimate, at things ſupernaturall and immortal: but in a preſumptuous, and prohibited manner, whereby our commanded ſtriving to enter in at the ſtreight gate, is hindered by vaine and ignorant petition: as we ſee in *James* and *John*, the ſonnes of *Zebedeus*, ſu-
ing

ing vnto Christ, that they might sit one at his right hand, and the other at his left hand, in his glory. *Mar. 10. 37.* A course in familiar practise with many, that will bestow some time onely in making request for the matchlesse priuiledge of inhabiting the mansions in Gods house, as if they were streight-waies worthy to enter: not respecting how Gods promise (that they which aske shall receiue) is limited to those onely that aske in faith, and labour in sanctitie of life thereun-

to ; and that none others
can receiue, neither shal,
because they aske amisse,
as the Lord himselfe pro-
fesseth, *when ye shall stretch
out your hands, I will hide
mine eyes from you, and
though ye make many pray-
ers I will not heare : for
your hands are full of
blood.* Isa. I. 15. they were
not cleansed from their
sinnes.

Sometimes it leuels at
diuine and sacred gifts,
past our fittingnesse, and
capacity : such was the
ambition of *Simon* the
Sorcerer, that offered
money to buy the power
of

of giuing the holy ghost.
Act. 8. 19. And of this
are they notoriously con-
scious, that not conten-
ted with that course,
wherein they are confir-
med, by a lawfull vocati-
on, doe couet, and ambi-
tiously take vpon them
the offices, and persons
of more worthy men: as
the Plough-man, when
he wil sit in *Moses* chaire,
and the mechanicall *Se-
peratist* be a Preacher.

To this is allied, that
Ambition of hypocrites,
(that I may not present
the Name of pragmati-
call Nouatians) whereby

they intrude into Christs sheepe-fold; as if they were faithfull members of the Saints society, and deseruing an equall honour, for onely washing the outside of the Cuppe and Platter. These are knowne to God by their hearts, to man by their fruits, they sweare by the Name of the Lord, and make mention of the God of *Israel*, but not in truth, nor in righteousness, *Isa. 48. 1.* When they are inuited to returne, & the Lord (most ready to forgine) promisseth thereupon that hee will

will returne vnto them:
the pride of heart hath so
lifted them vp, that they
cannot see from whence
they should returne;
wherein (say they) *shall*
we returne? wherein haue
we spoyled thee? Mal. 3.
Per arrogantiam deprauan-
tur, quam paratiores sunt
meri, quam corripi, (as wel
saith Gregorie) *they are so*
corrupted with arrog ince,
that they had rather suffer
death then rebuke: so much
their foule delighteth in
their abominations, Isa.
66. 3. But how long, (cry
the godly) *how long Lord*
holy and true, dost thou not
indge

iudge them? Apoc. 6. This is the first part of their iudgement, that though they deceiue for a time, as the Deuil *Judas*, valed in his Apostleship: Yet shall they bee vncaſed to tha world (though not all) and to the ioy of the righteous, be viſibly cut off from their communion, (though not at an inſtant.) *Though thou exalt thy ſelfe as the Eagle, and make thy neſt among the ſtarres, thence will I bring thee down (ſaith the Lord.) Obad. 4.*

The extent of Ambition, is generally without period.

period. *Empedocles* was not heigh enough vpon the top of *Etna*, but from thence would haue climbed the skies to rule the Heauens, and vndertake the gouernment of the Stars. Some are so transcendent in their proud conceits, that without all regard of the meane, and end, *Quos ultra citraque nequit consistere rectum*: which only should praise their actions to bee iust and right, they proceede in hope of an vnattainable summe of glory. In which restlesse and haplesse taske, diuers are employed

ployed sundry waies: some caring how they may effect vnto themselves the wish of *Pirrhus*, not onely to be enriched with the spoile of one Citie; but after that, to subdue and command Countries, till they become Lords of the whole world. These great world deuouring *Hellnos*, are epitomized in the bosome of euery Commonwealth, where is at the least one swarme of Hornets, that snap the Bees in sunder, to cram themselves with that sweete, which they haue industriously

striously gathered : and this not of a few , but euen of very many , till they haue begotten a crew of honest beggars, by their impious dealing, for their owne ditation : and so rule rather by force then fauour.

Others, like *Perithous*, that made a voyage to Hell to steale *Proserpina* from *Plutoes* bed, seeke by rare aduentures of impossible expedition , to merit fame, and popularitie, though in so doing, they must make shipwracke of faith, and of a good conscience, and e-

uen

uen bequeath their soules
to Sathan. Of this sort
are they, that seeke deepe
to hide their counsell frō
the Lord, whose works
are in darknesse, and that
say, *who seeth vs, and who
knoweth vs?* Isa. 29. 15.
We may without iniury,
take here for instance the
Romish Catholike Can-
nibles, the insatiable ap-
petite of whose *Herodian*
tyranny, nothing can sa-
tisfie, but a deluge of In-
nocents blood: wherfore
they waite with a daily
thirst, & inhiation after
that, which Gods tender
clemency towards the
faithfull

faithfull profession of his true religion, doth most mightily, and admirably disappoint them of : vpon the executiō of which their infernal indulgence, they retaine a strong perswasion (besides the assurance of their Masters benedictiō, & countries applause) of a Saints remuneration in the heauens.

Thus far it appears, that Ambition is, *timea sanctitatis* (as Bernard) the fretter out or consumer of piety, *ex remedijs morbos creans, ex medicina languorem generans*, turning the best remedies into pernicious diseases
Which

Which is also *Cathedra pestilentia*, (as Saint Augustine) the seat of pestilence, and a cruell plague to the Church of God. For they which loue to haue preheminance, doe enuiously oppose, and open their mouths against Christs Pastors; and so stop (what lieth in them) the Gold-fanded current of his glorious Gospell. Thus Saint Iohn complaineth of Diotrephes: *I wrote vnto the Church, but he which loneth to haue the preheminnocoe among them, receiueth vs not, but pratteth against vs, with mali-
tious*

isous words, and not there-
with content, neither hee
himselfe receiveth the bre-
thren, but forbiddeth them
that would, and thrusteth
them out of the Church. 3.
Epist. 1ob. 9. 10.

Furthermore, it is in
our Aduersaries, the mo-
ther and Nurse of strife,
raylings, euil surmisings,
and vaine disputations,
(which beget in the
minds of the vnresolved,
often doubtings, concer-
ning the truth, and some-
times translating them
into the fearefull state of
Apostasie, whereof ex-
amples are not scant this
day.)

day.) If any man (saith S. Paul) teach otherwise, and consenteth not to the whole-some words of our Lord Iesus Christ, and to the doctrine which is according to godlinesse, hee is puffed up (through ambition) and knoweth nothing, but docteth about questions, and strife of words, &c. from such separate thy selfe. 1. Tim. 6. 3.

But if any Greatnesse, should heere enter an Apology for Ambition; saying, they could not rise without it: forasmuch as nothing is more prosperously atchieued, then

then what is attempted
with importunate desire
and dignitie, is the life
of nobilitie; it may suf-
fice for farther resoluti-
on, that such an earnest
will, to aspire to civill
dignity (before sufficien-
cy and desert make way
vnto it, whereby there
may be a likelihood of
the answerable perfor-
mance of those weightie
duties, which are requi-
red in so high a calling)
is contrary to true con-
tentation; which being
one of the most notable
vertues of a resolute
Christian, that other, by
confe-

consequence, is iustly
 branded for a hatefull
 sinne: and therefore vn-
 worthy the entertaine-
 ment of Noble hearts;
 whither *S. Bernard* as a
 carefull Watch-man, for
 the good of the Church,
 highly commendeth a
 better guest, in this his
 feeling confessiō of him.
Dignus est plane morte, qui
tibi Christe, recusat vivere
& qui tibi non sapit, despi-
cit, & qui curas esse, nisi
propter te, pro nihilo est, &
plane nihil est. Christ on-
 ly must bee the object of
 our wisdom, of our life,
 of our being: that wee
 may

may liue to bee wise in
him, and be wise to bee
found in him, or else our
sentence ends not, in *dignus morte*, but in *morte morieris*, Thou shalt dye
the death; for whilest we
delude our selues in the
glory of a fleshly wise-
dome, we incurre not
onely the censure of be-
ing fooles: but that more
strict one, *Nilhil sumus*,
whatloeuere we are, wee
are nothing in estimati-
on with God. To aspire
vnto Christ with the
wing of spirituall graces,
and celestiaall vertues, is
the onely true Nobilitie,
and

and the beauty of both the other; of the natural, which is deriued from Parents; and of the ciuill which is imposed by supreme Authority.

Nobilitie (saith Boetius) *est laus quaedam proueniens ex meritis parentum.*

It is a certaine praile, issuing from the merits of the Parents: Thereby insinuating, our Ancestors to haue gone through the Temple of Vertue, to the Temple of Honor, and deseruedly to haue reached their dignitie: which so long continueth an honourable praile

to

to their posterity, as they hold on a correspondency with them in vertue : but if otherwise they inherit their Nobility, and not the soule by which it liues ; they doe not onely demolish the *Trophe* of their Fathers worthines, but open the passage of iust dishonour to themselves. For who seeing a letter of Gold in a mud wall, wil not iudge it out of its place, and where grace and vertue haue not their character in the forehead, and polish the actions, that face is to foule, that heart to vn-

H worthy,

worthy of the faire titles,
Christian and Noble.

A great Man should
be like the Sunne, which
as it is more excellent
then the other Planets, so
it sendeth forth more
light, that he may say as
*Paul: Brethren, be ye follo-
wers of me, and looke on
them which walke so, as yee
haue vs for an ensample.*
Phil. 3. 17.

It is memorable of him,
that beeing a King,
thought nothing could
suit better with Maiesty,
then wisdom to go-
uerne his people; and
therefore the Ambition
of

of all other things sepo-
sed; he asked of God on-
ly that, wherewith honor
and riches stand bound:
but are not the principal.
The affluence of honour
and riches which are to
vertue, no better then *in-*
iusta nouerca, checking
her ouer precisenesse, for
awaking the conscience
to looke scornefully vp-
on Ambition and Aua-
rice, are not to be sought
or coueted of those that
stand charged with the
administration of a com-
mon-weale: but wise-
dome principally to dis-
possesse, and cleanse the

heart of those choaking corruptions, that it may be free, for the lodging of equitie, iustice, and liberalitie. For they being (as it were) the East, which *Aristotle* calls *Dextrum Caeli*, or (for them more aptly) *dextram Reipublicae*, it is naturall to their high ascent, and dexterious location for vertue to rise, but neuer to set in them.

What could be more preiudiciall to the States of *Israel*, then that the Prophet (hauing nominated those duties, which are pertinent chiefly to their

their eminent qualitie :
and he expected to haue
found in them) should
through their dissolute
distemper, and extreame
corruption, be enforced
to complaine the contra-
ry : *But they haue altoge-
ther broken the yoake, and
burst their bonds.* Ier. 5. in
not seeking the truth, nor
executing Iudgement :
by which two, the man
in authoirtie is knowne
to be Gods lawfull and
approued delegate and
Minister.

When *Dauid* heard,
that *Saul* was about to
come vp to *Keilah*, to de-
stroy

stroy the Cittie for his sake, he inquired of God: *will the Lords of Keilah deliver mee into his hands?*

He made a question, though it concerned the ruine of their Cittie and liues, whither they would betray his innocency; *1. Sam. 23. 12.* noting the dutie of good Gouvernors, that they should be so chaste, constant, and faithfull, in defence of integritie of the truth, and of a well deserving cause, as that no hazzard should impell them to pervert iustice. Although *Balack* offer large gifts, to
blind

blind the eyes, and allure them to curse, where they should blesse; yet must they answer, as *Elisha* to *Naam* in, *I will not receiue it*, 2. King. 5. 16. and as *Michaiah* to *Nababs* messenger (who prayed him to speake good vnto the King his Master, as the false Prophets had done) *whatsoeuer the Lord saith vnto me, that will I speake*. 1. King. 22. 14. If thou wilt giue me thy house full of Siluer and Gold, I will not passe the commandement of the Lord. *Numb. 22. 18.* which is to do iustly, to loue mer-

cy, and to walke with
God. *Mich. 6. 8.*

The tooth of auarice,
(for the most part) bi-
teth like a fiery Serpent,
to the death of the soule,
hauiug made impressiõ,
it so inflameth, that no
earthly medicine can pre-
uaile to asswage it. Ri-
ches, of all others, seeme
the surest Lenitiue, which
yet worke a contrary ef-
fect; *Non satiendo, sed*
irritando, as *Seneca*, kind-
ling, where they should
quench, and laying on
more load where they
should *exonerate* & ligh-
ten: for which our dig-
nities

nities haue to cast their eyes on the brazen Serpent of their Nobilitie, which if it bee right by participation of Grace, wil cure it by fundamentall extirpation.

For the Nobles of *Berea*, when Grace saluted *Greatnesse*, in the Parlour of their hearts, discharged the world freely, and with all readinesse receiued the word, and searched the Scriptures daily, Act. 17.11. their opinion was then altered, which as it seduced them formerly to a secure dependance on earthly sup-
H 5 plements,

plements, as the essenti-
all props of honourable
eminence; so being illu-
minated, they were soone
resolved; that the true
and onely aduantagious
glory was, that they had
learned Christ.

But let no man endan-
ger himselfe so farre, as
once to cope with this
fell Monster, or let in this
heart gnawing Vulture,
couetousnesse, either of
honour, of riches, or of
the fauour of men, in
hope of absolution at the
length by Grace: for af-
ter that, vpon our relish-
ing some sweetnesse from
it,

it, we haue made it habituall vnto vs, and giuen our wretched soules a miserable rest therein: the remedy wil in all likelihood, seeme most irksome vnto vs, that shall offer to disroost vs from our downy nest of such a *dulce venenum*.

The yong Earth-worm that had lost himselfe in his golden laborinth, though he had direction giuen him vpon his demaund, and a thred vntwound to guide his soule to heauen: yet was his heart so fast lockt vp, in the Arke of his Treasures,

tures, that he could not choose, but rather make a sorrowfull proceeding to destruction, then accept a ioyful issue to eternall life. *Balaams* wish was for the peacefull end of the righteous, yet though he knew the way vnto it, (which, was to obey the commaundement of the Lord) hee still loued the wages of vnrighteousnesse, 2. Pet. 2. 15. *Aura sinuum expandens*, lying open to the reward: with this dregge he was seasoned, and of this hee reteined the sa-
uour: no: we cannot co-
hibite

hibit our affections, as we would when wee would, after they haue long ranged vnder loose reines.

Saint *Augustine* sleights these inferiour things, which we so much ouer-value, with the stile of *transitoria mendacia*, fugitiue lyes, for making no answerable performance to their promise. The Prodigalls patrimony might promise him the loue of the World, this loue a full satisfaction to his vnbridled appetite; but it was not long ere he heard that voyce of the world, and found it true, which

which Saint *Bernard* echoes from it. *Ego deficiam. I will faile thee.*

Christ would not for all the Kingdomes of the world, fall downe before Sathan and worship him ; neither suites it with any Christian, that hath his feete loftily pitched vpon a Mountaine, vily to prostrate his affections before *Mammons* dunghill (as Ambition bindes him) though he were sure to winne the whole World thereby: for it cannot be without the losse of his soule; for this is the lure which
the

the Deuill casteth vp to
the Fondlings of this
World, bearing this in-
scription (were we wise
enough to obserue it) *E-
go decipiam. I will deceiue
thee.*

Abraham refused to
take so much as a thred
of the King of *Sodome*,
lest hee should say; I
haue made *Abraham*
rich: Where is this ge-
nerous resolution in the
seede of *Abraham*? where
are those Noble Patril-
fants, that disdaine to
bee enriched with the
substance of sinne?
Looke

Looke vnto the Rocke
frō whence ye are hewen,
and return true *Israelites*,
in whom there is no
guile, & ye shall sit down
with your Father *Abra-*
ham in the kingdome of
heauen.

But *Eſau* that prophane
person ſhall riſe in iudge-
ment againſt vs, and con-
demne vs, for repining
at what we haue, and vn-
lawfull ſeeking what wee
cannot with godlineſſe
enioy. With much adoe
did *Iacob* compell him,
to take his bleſſing; who
answered at the firſt with
a contented mind. *I haue*
enough

enough my Brother : keepe
that thou hast to thy selfe.

Gen-33. 9. Now such is
the emulation, or rather
enuy of many murmu-
ring *Esaus*, that if deser-
uing *Jacob* carry away,
but the better part of the
blessing, though they
haue enough besides,
they are at no rest, till
with *Eliab* they haue dis-
couered their anger, (as
he did toward his Bro-
ther, imputing that to
pride and malice of hart,
which was done by the
prouidence and appoint-
ment of the highest) so
they in raising obloquies
and

and disgracefull fames against them. How it displeased *Saul*, that *David* was praised for his excellency, and renowned victory aboue him, to what height of enuy did it driue him? and how seriously did he complot his death? Wee must haue euery man, all the Manna in his own *Omer*, all the blessings on his owne head, all the preferment on his own back, and all the praise to his owne selfe, or else a grudging of enuy will stay behind, & make vs stomack sick. No maruaile that S.

Paul

Paul put Timothy in mind
to charge thẽ that are rich
in this world, that they bee
not high minded. 1. Tim. 6.

17. For pride (as Chrysa-
stome noteth) is one of the
followers of riches, but
experience shews vs, that
in short time she becoms
their mistresse, and com-
mands thẽ at her pleasure
that she may bee vpheld,
quo iure, quaque iniuria,
hence (saith Austine) *tolle*
superbiam & diuitie non
nocebunt. Riches in
themselves are harmlesse,
if possessed without
pride: for she among o-
ther fiends of her family
enter-

certaines that of all other the foulest vsury; and imployes it in all offices about her house; she hath not a delicate dish of meate, but Vsury must bring it to the Table. She puts on a stately Roabe, but Vsury must pay for it; the Labourers hyre must needs bee discharged, how? By Vsury. There is a purchase to be sold, and how shall pride compasse it? By Vsurie. This is now growne so entire with the pride of our time, that it is *sota in sota, all in all, and all in every part*, and in all, the very

very soule of pride. Vsury buyes the Deuill, and all his inheritance, with the price of a bad conscience; The Deuill brings Hell his whole patrimony with him, and sets them into perpetuall possession: And there is an end of Pride and Vsurie. And therefore as Christ saide, *Take heede of Conscience*, so doth hee in the same words, imply this *canon*, beware of Vsury. I pray you let vs leaue off this burden said *Nebuchad* to the Rulers of the people: Restore I pray you this day, their Lands,

Lands, their Vine-yards, their Oliues, and their houses, and remit vnto them that part of the Siluer, of the Corne, and of the Oyle, that ye exact of them. Answered this as they did, we will restore it, and will not require it of them, and therein is your life, (ye Vsurers) but *though a man haue abundance, yet life standeth not in riches, Luke 12. but they that will be rich, fall into temptation, and snares, and into many foolish and noysome lusts, which drowne men in perdition and destruction. 1.Tim.6.9.*

But

But I doubt it were
as good to strike vpon
Goliabs brazen Helmet,
as vpon these sinnes, be-
ing they are all the fa-
shion: for if wee affect
Vice, we entertaine it as
a Vertue; as it may bee
seene in them, that will
keep their fooles at their
elbowes, when their dis-
creeter attendants shall
waite aloofe. Flatterie
was no fault in the
Court of *Alexander* that
loued it; but regarded,
and rewarded as a ver-
tue, whilest hee more
esteemed the vulgar
Medes and *Persians*,
for

for reuerencing him for the sonne of *Iupiter*, then he did the Nobles of *Macedonia* for their loyal and faithfull dealing; so where voluptuouſnesse, ambition, and avarice, get hands to their passe, they are disputed by some as necessary, by others as conuenient to be vsed, loosing the note of sinnes. Why so? As in *Egypt* sometimes they that were vnlearned in *Necromancy*, were accounted infamous: wherefore the best and wisest would apply their study vnto it: So not to bee skilled

skilled in these blacke
Artes, were enough to
bring disease, disrespect,
and pouerty vpon vs,
(besids the accumulating
of other vnworthy con-
tumelies:) Therefore to
auoyd the tax of being
cruel to our selues, which
Saint *Austine* layes vpon
them that neglect their
fame) meaning the good
report which a christian
should be carefull to pre-
serue:) wee in a miscon-
struction of his sence,
will bee tyrants to our
soules, that we may be fa-
mous sinners.

This ignorance springs

I from

from our *non proficiency* in the Schoole of Christ, as Saint Pauls example effectually prooves against vs, who being ripe in that measure of diuine knowledge, (which is giuen as diuersly to the Saints in this life, so to all sufficiently toward their eternall state) would not reioyce, but in the Crosse of Christ, whereby the world was crucified to him, and he vnto the world. *Gal. 6.* teaching the same to bee the duty, and practile of all well gouerned christians, to hold fast with the rock whereon

whereon they are founded, and not to suffer the externall respects of riches, reuerence, and time-feruing to loosen their anchor from this shore, and bewitch them from his obedience, on whom they ought meerely to depend, as being wholly his.

We are either old learners, and too young proficientes, or but yong learners and no proficientes, who hauing in Christs *Gymnasy* but one word to learne, haue not yet learned it as wee should. Christ saith, *Discite a me,*

quia corde mitis sum, et humilis; We must learne of him, humility : but pride *commune nobilitatis malum* that common mischiefe of Nobilitie, that too common misery, *imo pene omnium*, almost of al men, doeth so often put them all out, as they goe about to pronounce it; yet necessity lies so hard vpon vs (deuiating Pilgrimes) if we will be happy, (and happy are we that we can be taught) that we must not thinke our direction hard, & thence be discouraged from following it; but labour (and thereby we

we shall be able) to take the low way, which is the right way, for there is no high way, to that high countrey, and heavenly inheritance. *Quicumque desiderat primatum cælestem sequatur humilitatem terrestrem; non enim qui maior fuit in honore ille maior: sed qui iustior ille maior.* (as *Chrisostome*) Our humility on earth must helpe vs to preferment in heauen: for the most honourable heere, shall not (in that in that respect) be the greatest there; but the iust shall shine as the brightnes of the firmament:

and they that turne many to
righteousnesse shall shine as
starres for ever, and ever.

Dan. 12. 3. The lesson is
but short: the vnderstan-
ding sweet: ourobedience
vnto it, gracious: the re-
ward glorious: therefore
detesting pride the ene-
mie of prayer, and bane
of all godly motions.
*Humilitate omnia facta
nostra condiantur,* (as S.
Augustine aduiseeth) let vs
season all our wordes
and workes with
humility.



CHOYCE,
AND
APPLICATIONS,
Which may serue partly for
the vse of the precedent
Treatise.

Not vnprofitable for direction
*as well in Sacred, as in ciuill
duties.*

*By Charles Goldwell, Master
of Artes.*

L O N D O N
Printed by Bernard Alsop for
Iohn Pyper. 1621.

CH. O. Y. O. A.

AT. P. I. A. A. A. A.

W. H. M. J. C. P. A. A. A. A.

Not responsible for children
as well as new ones



By Commission of the
of the

L. O. N. D. O. N.
Printed by Thomas
Johns, 1811.



TO THE WORTHY
and right nobly disposed
Sir *Walter Tichborne* Knight :
the blessing of heauen and
earth be multiplied

S Hall not my hand
present my heart to him,
That gaue my feeble armes,
more strength to swimme :
Then faile my hand,
to guide thine artlesse pen,
And heart forget,
good nature vnto men,

The Epistle

If both prefer him not
to lasting praise,
That made me happy,
in my dysmall dayes.
This be a Record,
of your noble mind,
Seated in blood,
of a most loyall Kind:
That Prince, and
people cannot wish to see,
Hearts better stockt,
with true integrity.
Nor any blame my
gratefull heart, that giues
Aduancements to your
worth, where merit lines.

Sir

Dedicatorie.

SIR.

I Haue entred so great a
Bond to your worship,
that I am hopelesse euer
to say (as the indebted
seruant to his master.) vp-
on your patience I will
pay you all: yet doe I not
desire, that vpon prooffe
of my willingnesse, your
clemency should pardon
all. I would not be so se-
cure; lest ingratitude cor-
rupt me; but that hauing
iustly to consider, your
free and frequent fauours
my best endeauours may
still bee struiuing to pro-
cure your acquittance: so
shall your Worship bee
sure

Sir

The Epistle

sure not to loose what is
worth the requiting : I
hopefull still to receiue
those benefits, which may
continue my study there-
unto. Sir I could make
choyce of no better thing
to present you with all,
then what my heart hath
chosen to rule, and con-
tent it selfe withall, desi-
rous to perswade you so
much hereby, that no
greater seruice shall bee
wanting, which may de-
riue a promise from this
briefe Hieroglyphick. The
shortnesse, is to bee mea-
sured by the streightnesse
of my time, not by the
defect

Dedicatorie.

defect of my loue : the
matter to bee examined
by my purpose of profi-
ting others so well as my
felfe, not in any thing tax-
able of presumption : the
vnfiled compofure to bee
tollerated, for the condi-
tion of the matter. As
they are, I heartily wifh
they may at leaft content
you, if not adde a fcruple
to your happy experi-
ence. The Lord who
hath abundantly blessed
you with many fweete
hopefull branches, like-
wife enrich your hearts
with his graces, that
you may bee thoroughly
and

The Epistle

and perfectly blessed in
body, and soule, and euer-
more protect, and di-
rect all yours to the
glory of his sa-
ving health.

**Your worshipps ever
bounden.**

CH. GOODYELL

To
with his graces,

Dedicatorie.

TO THE WOR-
shipfull my deare Father,
Iohn Goldwell Esquire, the
continuation of blessings
temporall : the increase of
graces Spirituall : and the as-
surance of life eternall : be
granted and sealed, by
God, and his ho-
ly Spirit,

SIR,

Among many your ne-
cessary, and wholsome
rules, laid downe, by way of
Fatherly aduertisement, un-
to me, this hath beene one, as
not the least repeated, nor
the least worthy : Efficaci-
us est vitæ quam linguæ
testimonium. It is better
(specially for a Divine) to
make

The Epistle

make' his life, then his
tongue, his witnesse vnto
the people: that in being an
example vnto his flocke, hee
may saue himselfe, and them
that heare him: wherein
howsoever I haue failed, or
may hereafter; yet I inten-
ded hereby to expresse my
desire (euen by this my reso-
lution) vnto a constant set-
lednesse, and composition of
life. who shall thankfully
entertaine the friendly re-
prehension of any, noting my
going astray from that
which I haue chosen. Sir,
that I haue not made
the dedication of these my
labours vnto you, the world
knoweth,

Dedicatorye.

knoweth, that vnder the
name of Father, you com-
prehend (by vndeniable
right) both this, and all o-
ther interest in mee: and
therefore I trust you will
not deny them as an aliene,
when they are offered; but
accept them as the first birth
of my hardtravelling youth;
asoord them such favourable
entertainment, and suc-
cour, as without too much
partialitie you may. Nei-
ther will you, in your affe-
ction vnto vertue (I pre-
sume) but take it well, that
I haue thus disposed part
of your right. In which
affiance (with the tender
of

The Epistle

of my most humble duty)
I commit you to the pro-
tection of the Al-
mighty.

**Your most obedi-
ent Sonne,**

Ch. Goldwell.

Gods

I
Gods bounty in
 bestowing his
 giftes, shall teach
 me moderation in vsing
 them : lest wronging the
 purpose of his liberalitie,
 whilst I exceed, he thrust
 me out of the Garden, in-
 to the field, and giue mee
 thistles in stead of figs.

2

God beeing wholly,
 and perfectly good, could
 make nothing euil. Whē
 I bebold my selfe, an im-
 pure, and spotted leper, I
 know therein I am none
 of Gods making, but of
 the devils vndoing; so
 that

that I will pray before all things to bee renewed, that hee may acknowledge me to be the workmanship of his handes, and I haue assurance of protection from him, that will take notice hee made me.

3

The definition of God (saith *Cassiodore*) is that hath no end in Sacred praises: though it bee an endlesse worke, duely to praise him, I will not deferre to begin: it argues not an impossibility of my performance: but the infinitenesse of his excellency.

lency. The heauens are accounted more noble, that execute their office toward their Creator, in a restless motion: then the sluggish earth that is enforced to all, by the influence, and operation of the heauens. It were more graue for any being earthly, to imitate the heauens: then waiting for the adoption, to be transported, with earthly affections.

4
I had rather bee a reuiuing, then a dying Phoenix: not to haue my soule wasted, and destroyed, in the sweet burning spices

spices of sensuall contents, but from their ashes, their viler reliques, which may breed my distast of them, and teach me to loath them, to bee reuiued vnto a second birth.

5
Of all terrene things, man is master: God is Lord: man secondarily to commaund, and vse, God principally, to dispose and finally to take account. I were better with a little well ordered: then a slouthfull seruant with a large talent: for God that letteth all
vnto

vnto man, and letterth
him haue all, expecteth
for the least portion a
rent of glory: so that my
homage, and duety, to
him discharged, he will
secure vnto mee, a quiet
and contentable fruition
of what I haue: when the
ingratefull rich, shal stand
at hazzard, hauing forfei-
ted all, euen their very
soules, for lacke of pay-
ment.

6

The Doue, with the o-
liue branch in her mouth,
brought better newes to
Noahs Arke: then the
Rauen, that returned
empty.

empty. So doeth the grace of Gods Spirit, impart great comfort to the consciences of his children, in the promise of rest, and liberty: when the blacke intelligencers, mans three dangerous combitants, informe nothing but matter of trouble, and confusion.

7

God in cursing Cain, tooke from him the grace of adoption: but not his other graces. As a bird onely admired for the beauty of some few feathers, hauing cast them, is of no reckoning with the rest:

rest: So were I, depriued
of that grace, which is the
beauty and crowne of a
Christian, cursed, and de-
spisable, notwithstanding
all other endowments:
for as the Sunne sendeth
light to our earthly man-
sions, and makes them de-
lightfull, and fit for our
daily vse, which are with-
out it, in euery rounge vn-
pleasant, and obscure: So
are externall graces, by
this of adoption, illustra-
ted, and adorned, bring-
ing to estimation the per-
son so qualified, who by
the misse thereof is like a
faire man with his eyes
K out.

out. I had rather haue
the summe of all riches
in one iewell, then many
jewels of no price: be ra-
ther found seruing with
Ioshua, then sacrificing
with *Cain*.

8

Saint *Augustine* saith;
All things are vnpleasant
besides God, and there is
no pleasure but in him:
and *Seneca* represents the
worlds indignity, by the
mutability, and danger of
the Sea; which he saith is
troubled in a moment,
and where the ship now
sayled hopefull, it is in-
continently swallowed
vp,

vp. Why then should I affect it? if for riches, I may possesse them, and yet bee miserable, poore, and naked: if for honours, and superioritie; I may aspire vnto them, and still bee infamous: if for delights, in the middest of them, I shall haue but a distracted conscience: if it fare better with mee then thus for a time, I am sure it cannot bee long. But if I delight in God, it is otherwise; in him I enioy all things, hauing nothing: true comfort in apparant crosses, and the assurance of glory, in ma-

ny disgraces. I will quarrell with the world vnto death, to be at vnity with God; trample embroidered shadows vnder the foote of scorne, that my soule may bee wholly vacant, for the contemplation, loue, and desire, of that certaine sweet and eternall good.

⁹
When *Abraham* in his iournying came to any place, hee sought before all things, a place to serue God in. To manage all actions and affaires, vnder prayer, and Gods patronage, is the proper-
tie

tie of a christian; to refer them to fortune, or to warrant their successe from mans proper sufficiency, and endeaour, is meerely heathenish. The benefite of the former, is certaine prosperity: the punishment of the latter a doubtfull euent. I had rather in vncertaine attempts, bee resolued of a wished ende: then in a plaine case, bee unhappily intercepted.

IO

It was a Tenent of *Apelles* the Marcionite: that none might fitly reason of religion: but that

K 3

every

euery one should continue, as he beleeueth : a fit master for our daies, who warranting our blindnes, and freeiug vs from all industry in Sacred imployment, who will not learne of *Apelles* ? The Eagle to the carrion : dull nature, to the dead tree of fruitlesse knowledge : poysoned heresie, and voluntary mistake : But as I am curious not to take Physicke for my health, of him that wishes my death ; so will I not sticke to the precepts of nature, for my experience in grace : holding it no
reason

reason that is not enforced and strengthened, by the rule and warmth of religion; and that but colde religion, which a man will not maintaine, by the force of his reason: or when hee thinkes it needlesse to better and confirme it, by reasoning. As I am my selfe naturally: I beleue that God neither heareth blasphemie, nor setteth his eyes vpon any enormous acts of disobedience, and therefore am pleased with the relax reines of licentiousnesse; but as I am recombined to God in religion,

and haue mine owne eies opened ; I know that his eyes behold in all places the good , and the euill : and so am timorous to prouoke him. Therefore I would haue none to continue as hee irreligiously beleeueth, (& I will not bee guided by him, that would be guyded by a woman) but will so beleeue , that I may continue to the end.

II

The bread , and the sword , which *Abimelech* gaue *Dauid* in his flight from the face of Saul, were more welcome in that

that his penury, and per-
rillos state, then richer
presents could haue been
in the time of his safetie,
and abundance. I had ra-
ther be fedde with mode-
rate supplies in my ne-
cessity; then finde many
friendes in my sufficien-
cie: by the first I know
who loue mee: by the c-
ther, who flatter me: and
therefore deeme worthy
censuring, that more sub-
tile and politique, then
loyal, and friendly condi-
tion, branding it with the
note of impiety, as I find
it familiar, and customa-
rie: whereby men powre

liquor into replenished vessels, that the superfluitie may returne vnto themselves, with aduantage: and iudge all benefites lost, where they cannot be requited.

12

I will choose rather, to be a begger with the Samaritan vnto Christ, for the water of life to quench my thirst, after flying shadowes, and dying vanities, then to haue the well of worldly prosperitie, and sinfull pleasures lie open vnto mee, which is but the stirring vp, of an immoderate appetite

petite after that which
can neuer satisfie ; And
to haue my cogitations,
and trauaile eased, tou-
ching the procurement
of things present : then
roule the stone of that
yong man which thinking
to get to heauen by kee-
ping the Cōmandements,
lost his way, by louing his
riches.

13.

It is a sure rule, that he
which wil learn to speak,
ought first to learne to
hold his peace: for silence
doeth not onely gather
knowledge, from the
more wise, and iudicious;
but

but it taketh notice of their dispositions with whom we are to cōuerse, thereby helping vs to free our speech vnto them, of distast: It also allowes a space of premeditation, whereby we may reason without error, or not at all. I will vse speech rather too sparingly, then too profusly; for the multitude of wordes engendreth folly: which paucitie conceales from a publique discovery: the first casteth a iust reproch on the author: the latter may moue a suspicion of ignorance: but it is
without

without prooffe.

14

The *Smaradges* is most
of value, that is clearest
from glassy pimples. This
smoothnesse is alwayes
laudable in the heart; in
the tongue but some-
times. As bolsterd ap-
parrell, argues a crooked-
nesse, and imperfection
in the body : So wordes
beeing as it were the ap-
parrell of the minde, are
more to bee suspected of
lightnesse, and vanity, for
their great swelling shew,
then when they are vtte-
red in a modest euenesse,
anp plaufible plainesse ;
But

But as in a cleere vntroubled fountaine, wee easily discerne without much prying, what is in the bottome : so in a calme, honest, and setled heart, wee find truth, and trustinesse apparantly obiected, so that we may credit them, without our too curious disquisition : or their too verball profession.

15

Contemptuously to wrong an inferiour, is oftentimes to incurre the danger of an equall reuenge, or the misse of a pleasurable office : for albeit the Eagle flieth with
the

the helpe of her great feathered wings, yet the lesser feathers keepe her warme. Great men may liue maugre (as wee say) the vulgar, yet many helps conducible to their estate, and reputation, are ministred by them, the vntimely want whereof, (if not wisely preuented) may inferre their preiudice, not curable by to late repentance.

16

The wise man contrary to the sott, carrieth his mouth in his heart; As a faithfull seruant, in a message., imparteth onely what

what he is aduised by his Master ; So shall his tongue vtter onely, what it is mistrusted by the mature deliberation of the heart. Seeing there is no wise man at all times, I will endeauiour to bee wise as often as I can : when I feele my heart rising to my mouth I will qualifie that passion, by enforcing silence to my selfe, or else withdrawing from company : when I finde my tongue subiect to my heart: I will serue occasion, and doe my best.

A

17

A wise man in ciuill affaires should resemble the best Turquesse : In religious duties the worst: that which is most perfect, appeareth of his owne vsual colour by day : but by candlelight greene : So must hee vary with the state of his occasions ; security befits not trouble, but circumspection : and iealousie wrongeth familiaritie. *David* was amiable to his friends : but marched valiantly against his enemies. The basest is neuer seene but of one colour, so ought his carriage

riage to bee immutable,
alwayes the same: con-
stant in his pious deuoti-
on: for true christian
zeale, neither admits A-
postacy, mutation, nor
wauering.

18

To bee of great fame,
is as dangerous as to
haue an ill report (saith
Tacitus.) Men of great
puissance, potencie, and
credit, through affection
of popularitie, or being
singular, haue the com-
monest instigations, to
strange & haughty enter-
prises, and are most flex-
ible thereunto: neuer
foreseeing

foreseeing the danger till they bee plunged in it. Such is the spurre of ambition, it neuer ceaseth to pricke forward to honour, and eminency, till by an vnſatiabſe purſuite thereof, they bewray a deſire rather of domination then of ruling well: and to become great, rather then worthy of greatnes: which yeeldeth foorth the vnſauory fruites of pride, and arrogance in auſterity, and oppreſſion, not of grauity, and wiſedome in an equall, and commendable gouernment, growes generally odious.

dious. Therefore in rising such should bee cautelous, and prouident making the meanes of their preferment, rather merit then much forwardnesse; and the ende of it, rather well, then good.

19

An hypocrite, and a flatterer, are tryed like an Emraud: which beeing rubbed on a Touchstone, leaues the colour of copper.

02

The teares of a distressed Soule, are the sweetest, and best spoken orators

tours for sinne : they
please Gods eye, they
pierce his eare, and com-
pel him to mercy: though
I cannot alwayes weepe,
when I pray, yet when I
onely weepe for my sins,
I pray effectually.

21

Nimrod prooued his
presumptuous audacitie,
and bootlesse cunning,
in deuising a Towre to
rescue the people from
being drowned, if haply
the waters should ouer-
flow, as they had done
formerly, and so haled
downe a greater iudge-
ment on them, then it
was

was possible they should
euer susteine thereby. I
will build the hope of my
safety vpon Gods mercy,
not on the wisdom of
the greatest Monarch.
If I fall vnder Gods hand,
he can, and will assuredly
raise me, vpon my sorrow
and submission. If I leane
to man for issue, in my
troubles I shall anger my
God, and gaine from
thence no other assurance
but of my certaine con-
fusion.

22

The accustomed folly of
cholericke reuenge may
take an end, from that
notable

notable precedent *Architas*, whose seruants were euer happy, when he was angry: because he would neuer at such times correct them. Anger (saith the wise King) resteth in the bosome of fooles: and therefore vndoubted wisdom, it is to vanquish that vnruely passion. It is the opinion of some that not to right themselves being wronged, shewes them sottish, and insensible of an iniury. Rather had I be so reputed, then of a fiery spirit, and quarrellsome. *Gloriosius est iniuram tacendo fugere,*

fugere; quam resparendo superare : more glory it is to put off an iniury, by holding ones peace, then get the vpper hand by wrangling, and contention.

23

Since the Phisitiā knowes better what is good for the patient, then himselfe doth, I will not doubt of Gods mercy, though I doe not alwayes receiue what I pray for; for being he knowes my imbecillitie such, as asketh often amisse, and what would be hurtful, he is no lesse mercifull in not hearing at
some

some times, then in
giuing at other.

24

It is a great inconuenience in that, which the world calls good fellowship, not to see what sufficeth; whereby it either admitteth the name of good, or else such as vse it account nothing their good, that is not euill: I will leaue with too little, rather then with too much, lest I seeme to allow Satan for an Angel of light: and the Prodigals wandering, the pathway to heauen.

L

Warre

25

Warre is not vniustly preferred to a miserable peace, : Then seeing carnall tranquillitie, is a very spirituall misery ; I will change it , at all times for a godly aduersity: for the goodnesse of a thing depending on the ende: though I taste the roote bitter, I shall receiue a full compensation in the sweetnesse of the fruite, which is heere but green: and ripenesse in heauen.

26

It is bad talking with a madman, not so much for that his heart is depraued :

ued : but because his
braine is distempered,
and his reason for the
time peruered. It is
worfe arguing with a
foole for though he hath
a reasonable memory, he
is madde in the heart : he
denyeth God, and there-
fore wil belecue no truth:
he may be held vp as one
in a swoune by force : but
cannot stand of himselfe.
I will not spende my
strength in lifting at a
logge, hauing a more ne-
cessary building to fol-
low, lest getting a bruise
by the former, I pro-
ceede with lesse profite

in the latter.

27

Hee that would bee what he desires, must desire to be what he should: the wisest to dissemble, hath the best meanes to liue, according to this world: but he that beares true loue in an innocent heart, is onely wise to eternall life: by how much sweeter the ioy of Angels will be at my conuersion, then the shreiking of hellish furies at my confusion: by how much it is better to haue the testimonie of Gods Spirit, then of man, and to bee found

found in Christ, then hanging at the breasts of the world, I will esteeme an honest godly life, before deceitfull, pernicious hypocrisie.

28

For euery ioy the worldling hath, I will choose to receiue a stripe at Gods hands, and yet liue more contentedly then he: for how can those ioyes content him wherewith hee is neuer filled, but still hungreth, and hunteth after more. Or how can I bee discontented, that vnable of my selfe, to purchase the least grace, haue

L 3

this

this meanes allowed to
cause vnto me, a most ex-
cellent, and eternall
weight of glory.

29

Of the wicked, some
heare Gods word wil-
lingly, as *Herod* heard
Iohn Baptist: other trem-
ble in their hearing, as *Fe-
lix* when hee heard *Paul*:
but neither was of grace,
the first being occasioned
by the fame of the per-
son: the second enforced
by the efficacy of the
Scriptures. Some vtter-
ly refuse to meddle with
religion, as *Gallio*; others
sleepe in the Assembly,
and

and heare nothing, as *En-
tichus*; others heare, and
profite nothing, as the
rich man by hearing of
Christ. They differ in
shew, they are one in ef-
fect. I were as good to be
vnwilling to heare, as
heare, and not practise:
as good haue mine eyes
shut, as mine eares heauy,
and my heart fat; I am
each wayes the deuils
subiect: and by trem-
bling at iudgement if not
thirsting for mercy, I am
made his fellow; there is
neuer a good: the head,
the hand, and the foot, cry
out together, they are

all damned.

30

By the principles of natural Philosophy, the abundance of hony is chiefly ingendered in such regions, where the heat of Summer is temperate, and continuall, as well by night, as by day : and by experience, that heart most commonly nourisheth spirituall motions, and sweete contemplation, that is of a mild, and temperate disposition, not subiect to extreame passion, or not often inflamed therewith : for when passion ariseth like
an

an angry storme, it toſſeth, and troubles the mind, that during the agitation therof, it cannot admit the ſetling of any calme, or comfortable apprehenſion.

31

Some I haue knowne obſerue their friends, for a time more then God: that hauing reaped a wiſhed harueſt of profite by them, they might after reſolue to a ſtrict, and religious courſe of life, whereto a meane eſtate, and a troubled minde, would not before admit them. *Gehazi* was cleane,

L 5

before

before such corruption
made him loathsome.
Zaccheus hauing offered
away halfe his goods, and
dissolued his league with
the world, was knit to
Christ in loue and fami-
liaritie, that was before a
stranger : and as I haue
read, the Loadstone, and
the Iron will not meete,
so long as the Diamond
lyeth neere. It is impos-
sible for our hardened
hearts to yeeld vnto God
or bee drawne by his
word, whilest the loue of
riches sticketh in them :
If I cannot resolute well
being poore : I shall not
persist

persist in a good resolution
being rich. If in a
clear day I cannot dis-
cern colours, lesse should
I, in a mist; not at all, if I
were blinde : I will first
seeke God, and then no
farther. If I want, I know
it is my good: for whilest
he is my shepheard, I
shall want no manner of
thing that is good for
me; Rather had I susteine
pouerty for my good :
then haue abundance to
annoy me.

32

It is not the meere lea-
uing of all, which sel-
dome happeneth with-
out

out grieve : but the con-
temning of all things,
which is a voluntary for-
saking of what wee haue,
euen whilest we enioy it,
for the loue of Christ;
that fitly prepares vs, to
runne the race of Christi-
anity. Many for lacke
of this preparatiue, can-
not runne at all : others
runne but faint by the
way, and returne with
shame, and losse of victo-
rie, as *Demas* ; Before I
run, I will consider who
hath runne before mee
what I runne for ; and
whom I shall encounter
by the way. Christ led the
way :

way: I shall follow him:
therefore I will be reso-
lute. The prize is a
crowne of righteousness,
which he holdeth in his
hand ready to set vpon
my head, when I shall
haue ouercome: there-
fore remembering what I
haue purposely contem-
ned, and that I haue de-
nied my selfe: neither
life, nor death, things pre-
sent, nor things to come,
nor principalities, nor
powers, shall set such a
fainting period to my
race, but that I will holde
it out: for this cause I
will run naked, and stript
of

of all, by preferring
Christ before all, that hee
may assist mee with his
grace, in all; because
knowing who, and what
my assailants are, how full
of subtilty, and rage, they
may not lay hold on me
to my hinderance.

33

The naturall man in
regard of accelerating
death, can say that griefe
is light to him that can
beare it: howsoever, it is
short to him that cannot
beare it. But the child of
God dying daily, respec-
teth not griefe by the
measure, and length: He
taketh

taketh vp his crosse ioyfully, carrieth it hopefully, and layes it downe gloriously ; A naturall death turnes the momentary crosses of some into eternall ; a Spirituall death vnto sinne, reduceth that eternity to a moment here, and turnes it to a happinesse everlasting, in the kingdome of Christ. I will not lighten my burden, by the memory of a corporall death : but make my yoake easie, by dying daily without which to die well, can neuer be.

The

34
The Laborinth of nature is more intricate, and vnsearchable, then the mysteries of diuinity. Man hath a whole world of causes, effects, and ends : of scruples, and ambiguities, in the one to exquire and discusse, by himselfe, and the helpe of his owne inuention, and when hee hath strained his capacitie to the highest, he must leaue more knots, and difficulties, vntouched, then hee hath cleered and vntyed : and what hee imagines perspicuously resolved, lyes

lyes still in the way of reasonable opposition, as partly true, and partly false, in all; like the Sunne, with the better halfe eclipsed. But in the Theory of saluation, if any more causes be necessary to be known then the efficient, meritorious and instrumentall, which are the Father, the Sonne, and Faith: any other effect, then the sauing of the soule: or other end, but the glory of God, we may finde them truly reuealed, by the Spirit of trueth. I will passe by that immense Vniuersitie of
of

of Gods inscrutable wisdom with admiration :
and containe my selfe in
the suruey , and search of
mine owne little world,
where I finde a tenement
of mortall clay, inhabited
with an immortall guest :
the reason whereof in
their differences I conceiue to bee : that the body being framed , out of
so fraile, and contemptible a matter, should waxing lofty be beaten down
with that inherent apprehension. Thou art but
dust, and ashes ; And thy soule contrarywise, ennobled with the diuine image

mage of her infusor
should loath to vouch-
safe, an inglorious descent
to the allecations of the
flesh. The end of their
coniunction also, that the
body, as through the
ponderousnes of the pre-
dominant elements, it de-
clineth, & sinketh downe-
ward : so through the
propertie of innate cor-
ruption it yeelding to a
sluggishnesse, sleepe, and
death in sinne, should by
the liuely, and quickning
faculty of the soule, be e-
leuated, and ronzed vp,
to associate her in an hea-
uenly conuersation.

35

I find an euen carriage
is best, that may impart
curtesie to all; too much
familiaritie, and secrets
vnto none. It was a wise
shift of a noble Romane,
whose Lady importunate
to know what was deba-
ted of, that day, at the
Councell Table (when
he could not but in some
sort satisfie her instant de-
mand) hee answered the
Priests had seene a Larke
flying in the ayre, with a
golden helmet on his
head, and holding a
speare in his foote:
which being heard, shee
broke

broke the matter immediately, to one of her maids: shee againe to another of her fellowes, and so forward, till it was spread through the Citie, and passed for currant: but then it receiued a checke, and so was staied. Some friends are of that sort, they will curiously diue into ones brest, and by serious inquisition, make themselves priuy to the secrets of his knowledge: to such I will commit no more then what my minde is ouercharged withall, at the present, meaning to take it

it vp againe in another place : others are faster lockt; but as faulty otherwise : though Muske bee one of the sweetest perfumes, it is none of the wholesomest : and familiaritie, though delightfull, is incommodious for the concomitant disrepect, and following contempt.

36

So farre as auncient Fathers accord with holy Writ, I will make vse of them : and thus, I will carrie *Augustine* in my heart, *Bernard* in my mouth, and the rest of them before

fore mine eies: for sound-
nesse befits our faith: a
patheticall, and feeling
speech is requisite in prai-
er: and religious prece-
dents, are necessary for
the whole life.

37

Humane society is like
a Ruby that being put in-
to the fire certain houres,
becommeth afterward of
the colour of a burning
coale: If I addict my selfe
to the company of the
vertuous, I shall bee an-
swerably affected, if of
the laciuius, and disor-
dered, of a like blemished
reputation.

Alfonſus

38

Alfonfus King of Aragon, after an oratour had concluded an ample *Panegerick* of his praises, answered if thou hast said trueth, I thanke God for it : if otherwise God grant mee grace, that I may doe it. *Vicious philaty*, is now generall Vmpire, insomuch as he that praiseth most, pleaseth best : and it is hard to say whither that good King did more heartily attribute glory vnto God : or most now arrogate merit to themselues. The faithfull heere, see God darkely

darkely through a glasse ;
which may bee a reason
the greater part see him
not at all , and therefore
glory , in a sacralegious
vsurpation of his due
praifes , as not acknow-
ledging any supernaturall
efficient cause , besides
their owne nature , and
dexteritie. If any thing
praise worthy proceed
from mee ; I am but the
instrument , God is the
principall agent : It is the
effect of his grace , and
the manifestation of his
goodnesse. God in euery
creature , set a character of
his glory , in man his
M whole

whole image, that he might bee knowne to bee wholly his, and not his owne.

39

Cruell inuentions, when flowing from ambitious policy, are vsually layd frustrate, to the vexation of the complotters; the proceedings of *Pharaoh*, and *Haman* against the Iewes, doe witnesse it; wherein we see cares, and anxieties (by due iustice) aggrauated vpon them both, and Gods people safely deliuered from the malice of them both. If I be not consci-

ous I will not feare the
disfaour of the mighti-
est : their most enuious
proiects of iniustice shall
bee reflected from the
glasse of mine innocen-
cie, to their owne trou-
ble and disgrace.

40

When the Sonnes of
God ioyned themselues,
to the faire daughters of
men, they brought foorth
no other fruit but Gigan-
ticke, and monstrous of-
springs : and when the
soule condescendeth to
the smooth enticements
of the flesh ; thereon fol-
loweth the conception of
M 2 hellish

hellish thoughts, which
breake foorth into hor-
rid and mischieuous de-
signements.

41

The *Scythian* will ac-
cuse the *Romane* ayre as
infectious, and breeding
feuers, which is neuerthe-
lesse, very wholsome: The
Blackmoore wil deride the
Indian, as ill coloured,
lesse beautifull then
himselfe: So custome,
and nature acquainting
euery one best, with his
owne, confirms in him
also a better liking of it,
then of others. I will ac-
custome my selfe, so neere

as

as I can , to that which is good , that I may dispraise nothing in others, but what is euill : and like nothing in my selfe , but what I cannot liue well without.

42

I will not bee to liberrall in praising any, nor to forward ; this sauiours of folly ; that of flattery : bee his vertues resplendent, they will shine to others, as well as to me : if more concealed, and priuate, they shall be mistrusted of the ignorant for alme: and I haply for them, if more particular , in

M 3

appli-

application to my selfe,
then to others : they will
be neglected as lesse ma-
teriall, and impertinent;
much forwardnesse, is a
a note of indiscretion,
euincing my affectation
rather of the party, then
of his good parts. What-
soever I know of the well
deseruing (though I may
speake it publikely for
the incouragement of o-
thers) yet will I bee no
common actor, but ra-
ther a studious imitator
thereof. Else am I like a
prodigall Painter, that
pourtrayes euery well fa-
uoured face, he sees in the
street,

streete, and giues them,
to as many other as hee
meetes ; I will more ad-
uance the worthy after
death then before, as ho-
nouring chiefly their
vertues, which are simply
amiable, and man for
them.

43

When I remember *Jo-
seph* in prison, I consider
the faithfull in oppresi-
on: But being fauoured
by his keeper, enlarged
by the King, and aduan-
ced to be Ruler ouer all
Egypt, I see in that a mer-
ciful calme ensuing eue-
ry tempest of their mise-

M 4

rie.

rie. I will esteeme Gods
rodde as a mundifying
plaister, and hope for cure
when I finde it applied :
yea I will desire to saile in
such stormes, that I may
looke for mercy, and ob-
taine it, which else is not
due to mee beeing a ba-
stard, and no sonne.

44

Deuotion is the fuell :
meditation the fire : prai-
er the bellows. Deuoti-
on is cold till warmed by
meditation, and then
burnes not, till kindled
by prayer.

45

Drunkenesse is the blab
of

of secrets, the author of
frivolous discourse, the
dissolution of amity, the
advocate of adultery, and
pandore to the soule, ex-
cluding vertue, and let-
ting in a crew of all beast-
ly outrages. I will dread
it as a pestilence, and
shunne it as a Basilike, for
the loathsome, and dan-
gerous infection: seeing
it costs that in a short
part of the shortest day,
which hath beene with
much care, many yeeres
preserved: a good name:
and so wrongs the weale
of the soule before con-
secrated to God, that

then it lies insensibly buried in the ouerwhelmed dunghill of the body.

46

I haue read of a bragging *Spaniard*, that sought to aduance his credit; for that in one night hee had lost tenne thousand crowns, at dice. In temporalls, an honest, frugall purchasing most auaieth the estate, and credit, in Gods Church: the good vsage and augmentation of our stipend is most commended, as most beneficiall to the soule; onely in Satans dominion, his vassals gaine

gaine grace by impiety,
and thriue by scattering;
for being a kingdome of
disorder, and confusion,
all things are caried there
in a contrary course:
they are best with him,
that are worst with God.

47

The Sables haue their
haire thickest in the win-
ter, and cleauing fastest
to the skinne: and are
therefore then chiefly
hunted. The faithfull in
aduersitie, are richest in
good workes, and most
exemplary in their ver-
tues, and therefore are
then much hunted by the
Deuill,

Deuill, to draw them to distrust, and driue them to dispaire.

48

Iacob in his iourney to *Haran*, would haue bread to eat, and clothes to put on: so let God grant me to feede on Christ by faith, and be clothed with his righteousnesse, and I shall freely confesse the Lord is my God: and faithfully hold out to my iourneys end.

49

Religion is like the holding vp of *Moses* hand, when *Ioshua* fought with *Amaleck*, whereby, if
it

it be forcible caried with zeale, we are sure to preuaile with God, for the pardon of our sinnes, and peace of our soules: but if feeble, and defectiue, it giues our roaring aduersary the vpper hand of vs. Therefore I will not passe the time present in loosenes, and vanity, wherein I should make promision for the future: but I will be alwayes labouring to augment my stocke of christian knowledge, for the strengthening of my religion: thinking I can neuer bee to couetous of such a good, because the
happi-

happinesse tbercby procured, I am sure, can neuer be to much.

50

True zeale (like the fire vpon the Altar) must alwayes burne & neuer goe out: or as the stone *Abelus* being once hot, it must neuer wax starke cold: for if the flame bee thoroughly extinguished, it becomes from a reall to a bare nominall: and then were the case mine owne, I know I should soon fall frō grace to a reprobate sence, and so frō hope, to desperation, & frō heauen to hell.

Finis.

To


To the generous my
worthy Friend, Master
T. A. è Soc. Temp.

Inter.

*If that you muse, to see your
Name so short,
My Muse doth render this
iust reason for't.
I grudge the paper should
take any part,
Of what is written wholly
in my heart.*

KInde Sir, you may
thinke it fit, I should
haue dedicated this pra-
ctise to some very ene-
my : that hereby, I might
haue taught him to be-
come

The Epistle

come my friend, and Suitable to mine owne humor: but knowing that a horse marred in the breaking, will euer after retaine some iadish tricke; and that an ill bred nature, can neuer make a good Friend with all the after teaching; I haue on the contrary, committed my Friend vnto my Friend, where it shall bee sure of friendly entertainment: were it but my seruant, I would not send  to *Nabal*, for a churlish repulse: much lesse to *Hannun* to bee shorne, and torne, and after

Dedicatorie.

ter scorned, and laughed
at: if not my seruant;
how then my Friend?
which being right, and
such an one as I desire to
haue, I Kindly recom-
mend it to your selfe,
which shall euer tell you,
in my absence, that I loue
you ; which (I am
sure *Iſocrates* saith) is the
propertie of a true
Friend : and onely e-
nough for me, who be-
ing present with you, re-
ceiue such supply of your
curtesies, by the minute;
that I haue not time e-
nough to count them :
lesse, to studie to requite
them,

The Epistle

them, till I am parted
from you. The God of
peace be with you : and
guide your steps to
the glory of his
saving grace.

Your louing Cou-

sin, and faithfull

Friend C. G.

Lectori

Lectori cuicunque
beneuolo.

*Excipe (quod fas est) Nebu-
lonem tolle Nonatum.*

*Integer, & cunctis, Author,
amicus, erit*

*Neutamen uisarius videar, nec
posse uouere.*

*Omnes sic uellem, me redama-
re pios.*

Tui cupientis. C. G.

FRIENDly Reader, there
bee a great many
whom I desire to haue
occasion to know by the
name of friends : which
neuertheles I would not
choose to carry in my
bosome, nor make them
my familiars : I haue re-
solved

To the Reader.

solued thee why. I desire
whatsoever thou art, no
exceptions may be taken,
but if thy conscience
check thee, amend: know-
ing it is more laudable to
be a *Damon*, then a *Damocles*,
a firme friend, then
a fawning flatterer. I have
taxed none in particular,
(which to doe I euer
counted enuious, odious)
but made it knowne, that
there are some false, selfe-
louing, temporizing, of
all sorts, with whom I
will in no sort, if I can
choose, be sorted.

Farwell.

Tis

My Friend.

IT is a happinesse to haue Friends : but a greater happinesse not to stand in need of them : for they serue most , in these dayes, (like a Gowne, ouer a Ierkin) to keepe him warme, that is warme, already : or as bladders vnder the armes of a cunning swimmer to offer him helpe, that can thift well enough , without them.

2 I would haue my friend in one respect like

like a Gloeworme : to shine most in the darke : but not in an other , to make shew of that he hath not to performe.

3 I would haue him in one respect like a fish, that will come best to the bait, in rainy weather: but not in another ; then to be most to seeke, when I should vse him. Or in one respect like an Eele : to be found most certainly, in a thunder : but not in another : then to slipp from me , when I thinke my hold surest.

4 I would haue him in one respect like a Toade :

to

to carry a Jewell in his
head (wisedome :) but
not in an another : to
beare poison in his heart.

5 I would haue my
friend of whither sex, in
one respect like the purest
metall; to waste nothing
in the tryall : but not in
an other : to be common
to all, as well, as to my
selfe.

6 I would haue him in
one respect like a greene
Peasestalke; not onely to
shew faire blossomes, but
perform answerable fruit:
but not in another; to be
so temporary, and wither
before winter.

I would haue him in one respect like the Horse-leach, to cling fast to me for my cure: but not in another, when he hath sucked his fill, to fall from mee.

8 I would haue him to me as I would bee to him: when occasion shall make me the Orbe, then him to be the Planet, and on the contrary: that we might follow one anothers motion: and helpe finish each others course, more then our owne.

9 I would haue him like the Rainbow, a messenger of faire weather after

ter

ter a tempest: but not like
two together; neither doe
I desire him, of so many
colours.

10 I would haue him
like *Hesperus*: though it
bring newes of night:
yet it shines, and giues
light, with a stedfast, and
incomparable clerenesse,
aboue all other.

11 I would not haue
him like a Comet that
makes a starlike shew, but
differs from it, in mat-
ter, nature, and place.

12 I would not haue him
like the twilight to carry
the face of day, and night.

13 Nor like a snaille,
N that

that being gently handled, and apishly talked vnto put forth its hornes, and discouers it selfe : but with the least pricke striks into the shell.

14 I would not haue him a Meteore imperfectly mixed.

15 I will be to him a bow of steele, to shoote his arrow, as well as mine owne, without breaking.

16 I could endure my shee friend, in one respect like a Bee, that is busie for the wealth of her hiue : but not in another : to sting me, when I vse her but kindly, and touch her softly.

softly. Or else like a
toothlesse Snake, I would
bee glad to possesse her,
when all her poison is
out. Otherwise if shee
will needs proue treache-
rous, I can wish her a ve-
ry Sloeworme, blind, and
deafe, that hauing a sting,
she may neither heare any
cause why : nor see, how
to anoy me with it.

Equals are best in euery kind,
To beare two bodies of one mind,
All disproportion, Nature flies
Friendship enstrang'd from nature,
lyes.

Were I therefore wor-
thy to enioy a Friend of
mine owne choosing ; I
would not haue him

N 2

much

much greater then my
selfe : for greatnesse is
commonly attended by
ambition : and that sug-
gesteth, how it is vnfit for
Eagles to play with flyes;
they cannot rise by stoop-
ing, but if they wil build
their nest in the Sunne,
they must still be looking
vpward, after it : to looke
a squint, marrs the grace,
and comlineffe of that
part, which should be the
seat of feare, and respect.
Therefore such an one,
will not, vnlesse in pri-
uate, bestow the heartles
comfort, of a minutes fa-
miliar conference ; or a
pleasing

pleasing aspect ; and to
be commoner with the
Camelion , will quickly
starue mee. It may bee
good to haue such a Fa-
uourite : would hee put
into my handes a deed of
gift, for mine authoritie, I
will say so to. But for me
to gather peables , till I
haue promised pearles
come from India, I had
as good creepe into the
ground, there to take vp a
certaine, and durable rest,
as be ouer wrought, and
pined, with an empty ex-
pectation of causuall pro-
mise. Relation vnto him
will somewhat auaille the

credit. I am content to iustifie it: but to haue credit to take vp, and notabilitie to lay downe, will imparage the honesty; yet will I reuerence him as my superiour, and esteeme his proferred curtesies: but neuer with ouermuch confidence, least through such presumption, neglecting to prouide otherwise for my selfe, I become at length vtterly destitute.

I would not haue one, though mine equall in birth; yet too rich, being my selfe but poore: for riches will transport him,
so

so farre from reason, that
if he be a young denizon,
and hath a rib lesse then a
married man, he becomes
proud, luxurious, and
prodigal, which are three
parasites, that will flatter
his estate from himselfe;
his good liking from me,
his fidelitie from all. His
clothes are fitted for the
Stage of great mens Ta-
bles, where hee procures,
the hieroglyphick of the
Seruingmans larger ob-
servation in a cleane tren-
cher: and the vulgar to
salute his worship: wher-
soever he bathes his liuer
with wine, he must purge

his reines with women:
to all conuentions of
good fellowship, an affir-
mation, if you shall meet
vs there, stands as firme as
an inuitation, with in-
treaty, in such obedience,
doeth hee subscribe vnto
his pleasure; and after he
is blowne vp with a fiery
whiffe, and that *Bacchus*,
hath tyed the wings of
Mercury, to his tongue,
then to euery insinuating
humorist, doth he breake
his heart by corners,
which is round to none;
and in the dissoluing of
the dissolute and drunken
Session, hee lets loose his
Angels

Angels, to returne him
the superscription of *Bonus socius*.

If an old Stoick whose
heremitical affectiōs haue
wandered alone, past the
cape *de bona spe*: he shall
haue more cosins, then
kindred, be better befrien-
ded then Nature euer
meant him, and some will
rather deriue their alli-
ance from *Iapheth*, then
they will be excluded his
entertainment, which is
the blood of their hope,
that they shall haue the
wearing of his shoes af-
ter his death: they hang
vp their bagges, as spiders

N 5 their

their cobwebbs waiting
with his fall, what may fall
into them. So that I, once
moued from my station,
and looking that the bias
of his loue should holde
(as anciently) toward
me, can blaze no other
Armes but a dogge, snatching
at a flie, with this
Motto, (By chance I
catch, or misse) Therefore
I will not cast vp my lure,
to a Buzzard, when I am
sure to catch the best
Faulcon by the meanes;
I will passe no estate of
my loue to him that will
giue me no better securi-
tie for my pay.

If

If an Adamite, that hath his Eue, and young euils about him, he will in things forbidden, obey the voyce of the woman, therefore not hearken to mine that first violated Gods; so vnlesse I bee hers, as well as his, I shall stand with my foote in the Sunne, and my head in the fire: if I be affected of both, and the children vnnaturall, not yeelding to the Parents will, a law to them, nor sealing with awfull consent, what they determine, I shall haue loue with a vengeance: no kindnesse without a curse; and

and yet in future time, I, or mine stand ingaged to them, for the good turnes done by their Ancestors without them. I must thanke the Kite, for my hens well brooding her chickens.

I would not haue him of the lowest condition, my selfe being fairely fortunate : for such im-paritie, is like a change, that hath one linke of Iron, another of thread, which being vsed, is of no durance : as there is no comparison betweene our estates, so cannot he prosecute any frienely office

fice for me, to the credit
of my cause, the cause
that I trust him withall,
being his greatest credit.
Neither can his loue, bee
in the incorrupted nature
of true friendship toward
me: but as the Touch-
stone, to the gould, that
vpon euery triall, takes a-
way some of the sub-
stance: he will loue mee,
for that I haue, so that
what I should loue in
him hee hath not, neither
trustinesse, nor loyaltie.

But I would haue him
indifferently estated: sin-
gle, discreet, and faithfull:
that by the first I might
vse

vse him (vpon occasion)
to couer my fortunes im-
perfections , like a two
leaf'd curtaine with all,
keeping his owne vndis-
couered : for beeing by
by loue vnited , as two
flowers vpon one stalke, it
is naturall , to receiue our
nourishment from the
same roote : one soule to
quicken two bodies , and
with that better part , all
secondary , and inferiour
things, to bee made com-
mon , for our sustentati-
on , else were he, but as
painting to nakednesse,
that will not hide it, but
make it seene the more ;
for

for notice taken of our
loue; but that it is wea-
kest in the most vsefull
operation, doth marke vs
out for Elephants cast vp-
on the ground, that be-
ing downe, cannot raise
themselues;

Single that he may bee
vacant for me aboue all o-
thers; his affectious free
to himselfe, not distra-
cted with diuers obiects;
nor surprised with the
mistaken merits of stran-
gers: that I might be to
him, a wife, a friend, an
ally, a selfe, and all in one,
whose feuerall fruition,
were more troublesome,
vncer-

vncertaine , commonly
interlaced with solici-
tude , and griefe. So
should hee haue most of
his wealth, in one Iewell,
that is lighter of carriage,
and my telfe, be an happy
heire of so many loues;
yet would I not be so in-
iurious to his vertues, nor
selfe-louing, to stop vp
that cunduit, to mine on-
ly vse, whose springs
might pleasure others,
and me, at my pleasure be-
fore others : nor desire
to confine the Sunne to
mine owne Garden : Let
him be curteous, friendly,
and affable vnto all, so I
liue

liue vnder his Equenotiall, to bee cherished with his most forcible, and liuely influence: or haue him alwayes for my *Zenith*. If I seeme partiall in my desire, to haue him single to me, as I cannot bee to him: this shall suffice, that where two, or more stand bound, the Obligation is the surer.

In counsell, and discretion, as a Seamarke to the Marriner, that by obseruing him in both, I may beware all dangerous passages, keepe a loofe from the extreames of Rocks, and

and quicksands , & guide
 the ship of my body, safely
 betweene them both:
 And I will requite him
 with this conceite that I
 am neuer secure , but
 when I haue him in view,
 In fidelity like a Butlers
 Box, whose heart none
 may open, to take account
 of my secrets , but my
 selfe.

*True faith is rare on earth
 with all,
 Saith wise (but faithlesse)
 Iuuenall.*

*Above the Phenix, builds
 that Swan,
 That neuer looks so low
 as Man.*

It makes Arabia fortunate,

Alone to have a matelesse mate.

The world besides, is not so blest,

To make this bird (true faith) a nest.

Among the interiour Court Relatiues, there is scarce one to be found so hardy as a Nightingale, that will for his friend, endure his brest against a thorne: or be so watchful, to doe him good in his necessity: but like the subtile *Hiena* they are euer gaping toward the coast that is cleereft, & turning with

with the *Heliotrope*, onely to the Sun: if they stand in need of you, for the furtherance either of their credit, or commoditie, then you shall find them actiue in the addition of fractions: piecing vp many broken termes of Art, to make one hauling, incredible sentence: and in multiplication of no simple numbers of promises, when the product shalbe nothing, but two semilunes, with a *Vacuum interstitium* () And if they doe profer, an example of their gratitude, their fingers are so contracted with

with the crampe of couetousnes, that they cannot without much ado be rid of it : which is as much correspondent to the true rule of friendship, as a straw to the strength of *Hercules*.

There is another kind of politicians, whom vnion, that mother of necessary peace hath made vs acquainted withall, amōg whom if we will obtaine a friend, (but enioy him long we cannot) we must deale as for trash at Fayres, giue money for him; and hee will afterward bee to vs, as *Esops* Snake
Snake

Snake to the husband-
man, when we haue relie-
ued, & franked him, then
he explode, & scorne vs.

There is a sort of gentry,
among whom if you tast
a friend, you shal find him
like mustard, sauce for
most kinds of meat, which
some like, and some loath,
to much of him, will
make your eyes run ouer:
euery one that list may
enioy him in like maner,
& measure, but one graine
of him, is better then a
spoonfull for relish; he is
aloes couered with sugar,
& hath nothing sweet but
the superficies: If you be-
leeue

leeue him you are sped of
a friend, as *Paris* was of
Hellen, that was faire e-
nough: but if you weigh
him, he becomes altoge-
ther as light: he wil make
you freely two firme pre-
mises in *Darij*, frō whence
you shal expect to gather
somewhat for your turne:
but wil conclude (like the
former) in celarent, with
a *nihil minus*: to these this
is also coincident with the
rest, that reproofe, and ad-
uice will be like a fly, in a
dogs eare, they will make
them the fly from you, or
at lest, like a thorne in a
horses foot, cause them to
halt, so long as you vse the

If you take in a paire of
hie shoes for a friend, you
shal find one in apperance,
of a simple, ingennous &
honest composition: but
hee will stand you in no
more stead, then an addle
egge, which seemeth faire
in the shell, till it be bro-
ken: & then it smelleth: his
head shalbe so foxfurred,
with old fragments of
Law, & preuenting suspi-
cions, that it wil be hard
for you vpon triall to e-
scape from him, with any
matter of curtesie, or if
you doe, he will make
you smell of it.



FINIS.

